

DEC 21 1911

WORLD PEACE FOR 1912

# The NAUTILUS



**L**ET every soul know that the only way to life, and health, and peace is found in learning that Resistless Power resides in man, and that its tide of helpfulness is set in motion by a Faith which says, "It shall be done." ❀ ❀ ❀

Published by  
THE ELIZABETH TOWNE CO.  
HOLYOKE, MASS.

New Year, 1912

PRICE 10 CTS.





# POWER for YOU!

Power from within! Strength that is **more** than mere muscular strength—the strength of perfect health, abundant nerve force—the strength of the **perfect man** now within your reach through **Vibration!**

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BOOK

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SMITH CO.**

Dept. 1929 218 S. Wabash Ave.  
CHICAGO, ILL.

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Name .....

Address .....

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Please mention NAUTILUS when answering advertisements. See guarantee page 5.

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For a short time only we are making a remarkable Special Introductory Offer on the White Cross Electric Vibrator, in order to place at least one of these splendid instruments in every city, town and village in the country—an amazing offer to those who write at once—amazing discounts—actual rock bottom prices direct **if you act at once**.

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Dept. 1929



**THE WHITE CROSS ELECTRIC  
VIBRATOR**

is the result of years of work and experiment. It is absolutely perfect. If you have your house wired for electricity, you can connect it up as easily as an electric lamp; if not, it will run perfectly on its own batteries.



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# NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

- BERKELEY, Calif.**—New Thought Inn, 2336 Channing Way.  
**BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.  
**BOSTON, Mass.**—Miss Leonora Hsley Joslyn, Suite 616, 59 Temple Place.  
**BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 80 Huntington avenue.  
**BOSTON, Mass.**—Smith and McCance, 38 Bromfield St.  
**BLOOMFIELD, Iowa.**—Mrs. Stella W. Teed, North Madison street.  
**BRIDGEPORT, Conn.**—C. O. Borton, The New Thought Sunshine Club, 1342 Park avenue.  
**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.  
**CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.  
**CAPE TOWN, South Africa.**—Modern Science Pub. Co., 4 McPherson's Bldg., Plein and Barrack streets.  
**CHICAGO, Ill.**—Mrs. Louise Alden, 400 Hermitage avenue.  
**CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.  
**CHICAGO, Ill.**—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.  
**CHICAGO, Ill.**—Priscilla Knox McArthur, 1340 La Salle avenue.  
**CHRIST CHURCH, New Zealand.**—Ida M. Bruges, Fendalton.  
**DAYTON, Ohio.**—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.  
**DENVER, Col.**—Dr. Alexander J. McL Tyndall, 596 14th street.  
**DENVER, Col.**—Mrs. Edith Marie Raymond, 302 Twenty-second street.  
**EDINBURGH, Scotland.**—Helen Rhodes-Wallace and Robert Wallace.  
**FRESNO, CAL.**—Mrs. L. F. Sanders, 944 O. street.  
**HAMILTON, Ontario, Can.**—Clove & Son, 16 King St., West.  
**HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.  
**HELENA, MONT.**—Mrs. S. J. Rumans, 1051 N. Ewing street.  
**HUDSON, Ind.**—Mrs. M. J. Dole, Box 68, Dole street.  
**HUMBOLDT, Iowa.**—Armetta M. Flowers.  
**JAMESTOWN, N. Y.**—W. L. Peters, 11 B. East 8th street.  
**JERSEY CITY HEIGHTS, N. J.**—Mt. Pitcairn Spiritual Association, 586 Central avenue.  
**JULIAETTA, Idaho.**—S. A. Roe, M. D.  
**KIESTER, Minn.**—Mrs. Emilie Ewald.  
**KALAMAZOO, Mich.**—Home of Truth, 211 West Dutton street. New Thought Library.  
**LONDON, England.**—Higher Thought Center, 10 Cheniston Gardens, W.  
**LONDON, England.**—L. N. Fowler & Co., 7 Imperial avenue, E. C.  
**LONDON, England.**—Power Book Co., 29 Ludgate Hill, E. C.  
**LONG BEACH, Cal.**—Mrs. S. F. Connley, 14 American avenue.  
**LOS ANGELES, Calif.**—The Fountain of Life Institute, 943 So. Broadway.  
**LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.  
**LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.  
**LOS ANGELES, Cal.**—Whalen's News Agency, 233 South Spring street.  
**LOS ANGELES, Cal.**—The Los Angeles Fellowship; Reynold E. Blight, Minister. Meetings Sundays at 11 a. m. in Blanchard Hall. Office, 430 Blanchard building.  
**MASSILLON, Ohio.**—Ralph W. Young.  
**MELBOURNE, Australia.**—Miss E. R. Hinge, 178 Little Collins street.  
**MILWAUKEE, Wisc.**—Gustave Pinske, 713 State street.  
**NEW YORK CITY.**—Mystic Light Library Association, 49 John street.

- NEW YORK CITY.**—New Thought College Free Reading Room, 110 W. 34th street.  
**NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.  
**NEW YORK CITY.**—Dr. Richard B. Schleusner, 124 West 20th street.  
**OAKLAND, Cal.**—Rest Reading Rooms, 719 14th street.  
**OAK PARK, Cal.**—B. E. Moyer, 2915 84th street.  
**OKLAHOMA CITY, Okla.**—Institute of Human Science, 318 East Seventh street.  
**OMAHA, Neb.**—The Vitaphonic Sanatorium, 3319 S. 15th street.  
**OMAHA, Neb.**—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.  
**ORANGE, N. J.**—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.  
**PATERSON, N. J.**—G. Van Dalinda, 320 Romaine bldg.  
**PHILADELPHIA, Pa.**—Mary E. Brown, 1539 N 11th street.  
**PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 512 Wood street, second floor Wilkinsburg Station, P. O. Box 171.  
**PORTLAND, Ore.**—W. E. Jones, 284 Oak street, Henry Building.  
**PROVIDENCE, R. I.**—Mrs. W. S. Irons, 1024 Westminster street.  
**PROVIDENCE, R. I.**—S. C. Dunham, 104 Olney street.  
**SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.  
**SEATTLE, Wash.**—Mrs. Agnes J. Galer, 516-518 Cray building.  
**SEATTLE, Wash.**—Raymer's Old Book Store, 1531 First avenue.  
**SHANGHAI, China.**—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 34 North Soochow Road.  
**SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.  
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.  
**ST. PAUL, Minn.**—Ida Willis Goldsmith, 606 Dayton avenue.  
**SAN DIEGO, Cal.**—Loring & Co., 762-766 Fifth street.  
**SAN DIEGO, Cal.**—J. C. Packard, 825-827 Fifth street.  
**SAN FRANCISCO, Cal.**—Olivia Kingsland, 48 Potrero street, near Steiner and Waller.  
**SAN FRANCISCO, Cal.**—Occult Book Co., 1141 Polk street, near Sutter.  
**SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.  
**SPRING VALLEY, Minn.**—Mrs. Rose Howe, Box 145.  
**TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.  
**TORONTO, Can.**—W. H. Evans, 458 College street.  
**VALPARAISO, CHILE, S. A.**—Georgina Hammer-ton, Carilla, 271 P. O. B.  
**WASHINGTON, D. C.**—Oriental Esoteric Society, 1442 O street, N. W.  
**WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 30 Emerson street.  
**YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.  
**THE AMERICAN NEWS COMPANY,** supplies *The Nautilus* on a returnable basis to all newsdealers who request it.  
**AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.



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## Nautilus News.

By THE EDITORS.

Here's to  
You and Yours.

Here's wishing you a  
Merry Christmas and  
a New Year of added  
Usefulness, Health,  
Happiness and Pros-  
perity.

I send out to the world my best Christmas wishes for World Peace and Prosperity, knowing that what the world desires it already holds in consciousness; including the power to work out that ideal in realization. Line upon line, precept upon precept, here a little and there a little; every righteous act, every kind word, and every pure thought, helping to limn on the canvas of actuality the beauties to which all human souls are polarized.

All Sorts of  
Good Things.

Those who sent for our new premium list seem to be making good use of it. We are glad to take care

of the new subscriptions and our readers are delighted with the premiums offered. There is everything from a set of encyclopedias to a 25 cent pamphlet, from a fountain pen to a high class safety razor. There are premiums to please men, women and children of all ages and tastes, and they are all the best things of the kind to be found. Whether you can get fifty new subscribers for *Nautilus* or only one, you will be interested in this premium list. Or even if you can only get half a one!—there are premiums for six months' trial subscriptions. Ask for the new premium list by return mail, and see what co-operation can do for us all.

Yes—our annual Christmas offer is still good, three subscriptions to *The Nautilus* for the price of two, and we will send your gift card with each subscription if you wish. One of the three subscriptions may be a renewal, all three to be sent to separate addresses. And with each subscription we will send a copy of our dainty little experience booklet, "Fifty Years of Failure, Ten Years of Success, and Why."

Special for  
February.

Among the special things for our February Number of *Nautilus* will be:

An illuminating article from Orison Swett Marden on "The Mental Attitude Furnishes the Life Pattern."

Another special feature with illustrations. This I am not announcing because I have three or four special features pressing for expression through *The Nautilus*, and we have not yet decided which one will go into February. Be on the lookout for them all.

Another of those bright little Fred Kaessmann screeds, this time on "The Thing That I Feared Hath Come Upon Me."

(Continued on Page 2.)

Please mention NAUTILUS when answering advertisements. See guarantee, page 5.

## Two Cents Gives You Turkish Bath Right In Your Own Home

ONE  
CENT

ONE  
CENT

Surface Bathing Is Insufficient—The Turkish Bath Is The Only Effective Method Of Purifying The Pores—The "Robinson" Makes All Simple, Delightful and Economical.

Here's the rejuvenation cabinet for every home. Here's the producer and preserver of clear, clean skin, good spirits, great physical exuberance that puts a sharper edge on the enjoyment of living. The "Robinson" Thermal Bath Cabinet is wonderfully simple, a bath in it costs only 2 cents and takes only 15 minutes. How much better this is than having to go to some hotel or public Turkish Baths and pay out a lot of money for something not a whit better and not one-tenth as convenient. Have it in your own home and use it every time you feel like it. It will keep you from going "stale". It will keep you bright and care free. The great physical luxury it affords will be a constant delight to you. Read below how you can get our great \$2.00 book free. It tells everything.

Look Out For Substitutes—Make Sure  
You Get The "Robinson"

It is the only one having the four curtain top enabling you to heat up the cabinet before entering and to use the cabinet as a cooling room before leaving by dropping the curtains one at a time.

Our Big \$2.00 Book, "The Philosophy Of Health And Beauty" Will Be Given Away FREE To Readers Of This Magazine—Make Sure Of Your Copy By Writing Today.

Here's a valuable book which tells you the vital facts about bathing in its relation to health and beauty. Its 100 pages are overflowing with information of rare benefit written in a simple way so that everybody can understand it. This offer holds for a limited time only.



ROBINSON MFG. CO.,

208 Snowflake Bldg.

Toledo, Ohio





*(Nautilus News Continued.)*

Another one of those charming articles by Katherine Quinn, drawn from her own personal experience—"Mental Acquaintances."

The fifth instalment of Sinclair Lewis' fine serial "Captains of Peace." The plot thickens, likewise the thrills. There are wars and rumors of wars, and you catch a glimpse of peace in the offing. Tragedy. Outlook and uplift.

A new view of life by Benjamin Fay Mills, "New Ideas for the New Time."

An interesting article by Saint Nihal Singh called "Herculean Strength Through Will Power," written after a long interview with India's strong man Rana Murtri Naidu, full of suggestion and inspiration.

A set of three unusually beautiful poems by Ella Wheeler Wilcox entitled "Compensations." This is the longest contribution Mrs. Wilcox has ever made to our columns, as well as the most beautiful.

**And More.**

And yes, a copy of our new little booklet, "The Story of Elizabeth Towne and The Nautilus" free with every order for \$1 or more—if you mention it. Or if you don't want to order anything just now send 4 cents and we will mail you the booklet. It gives our history and something of a description of the new Nautilus home into which we moved on the 27th, 28th, and 29th of October.

It took us three days to move, and we are not settled yet. But we had a delightful family dinner on Thanksgiving Day, with ten persons at the table, all in their gayest gowns. There were Catherine and Ed, and Chester and his new wife Daisy, and William's mother, and my two sisters and a niece all the way from Portland, Ore., and William and myself.

This is the largest family party we have ever mustered in Holyoke. We expect to have another family gathering at Christmas time, with eight instead of ten. For Thanksgiving our new dining room was resplendent in yellow chrysanthemums and smilax and yellow candles. At Christmastime we shall be gay with red carnations and smilax and red candles, and we will drink a toast to the peace and prosperity of every Nautilus reader—in extra dry mum sparkling cold water.

And from now on till the first of the year by way of special celebration we are sending with every order little or big a copy of our Nautilus Christmas card that was printed just before the fire. With our 1911 greeting on one side, on the other it shows the old house in a beautiful silver thaw just as it looked the day before our big fire, December 10, 1910. When you see the postal you will realize that it was a cold day for us! Br-r-r!

Nautilus, Holyoke, Mass.—"Special New Zealand number." From the magnificently tattooed face of a New Zealander upon the cover, we turn leaves till we begin to think

some sort of a joke has been sprung upon us, since not till we reach the forty-eighth page is the real significance of the designation apparent. Here is found the title, "Progressive Legislation in the Land of the Maoris," by Stanley Bowmar. Of this part of the South Sea world, a deal has been written and in some ways it has long led the world. Certain of these ways are admirably brought out in Mr. Bowmar's incisive manner, "New Zealand has no millionaires. They are not wanted. Even a small measure of justice is worth all the Rockefellers, the Dr. Pearsons and Carnegie's in creation."

Given justice, and led by their own leaders, the people will get their own libraries, universities and churches and, what is far more important, their own happy homes. Every one knows this, but in countries run by big corporations, or hereditary Dukes, Lords or Mandarins, the average man has to kowtow and pay tribute to those who are already rolling and rotting in luxury. In New Zealand it costs the working man less to travel, less to insure his life, most of his clothing and food-stuffs are less expensive, etc., etc. If it is towards such an end that "New Thought" tends, then we cannot have too much of it, new or old.—Worcester Gazette.

I have been reading into, dipping into, revelling in "Lessons in Living." I got so many choice thoughts, so much that suggests so much to me, that I must say a hearty God Bless You.—A. E. WINSHIP, Editor Journal of Education, Boston, Mass.

The Secretary wants to thank some unknown friend who has mailed a copy of The Nautilus, one of the most cheering and inspiring monthly magazines he has ever seen—so much so that he has subscribed for it, and will be glad to share its benefits.—W. D. WILMOT, Secretary Uplift Society, Fall River, Mass.

R. S. Davis & Co., 441 Wood street, dealers in books, periodicals, etc., sell Nautilus. I asked the lady attendant how Nautilus sold. "Very well, indeed," she replied. "The November issue is all sold." Very good, isn't it!—Prof. W. H. BELTZ, Pittsburg, Pa.

After my long silence I wrote you the other day. I feel like thanking you again for "The Nautilus." I think it gets better and better, and more and more useful. Things I used not to appreciate I think now are splendid, and they take on a new meaning to me. I write today to say that "Making The Man Who Can" has a charm for me that makes me want it, as the children say, "powerful bad,"—or good, I ought to say if I didn't want everything for which I can pay. So you don't know, I am going to make money after living so long! I never made a dollar in my life but I am going to!—MRS. MARTHA B. SMOOT, Colorado, Tex.

I have bought the Nautilus at news stands for many months and would not live without it.—LOUISE STEWART, Athens, Mich.



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IT IS CONTAINED IN

## "POWER OF WILL"

By FRANK CHANNING HADDOCK, Ph. D.

This great Training-System builds



Power of  
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"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliance of Intellect; brings a Splendid Control of Self in Thought, Action, Conduct; develops Mental and Physical Energy; creates mastery of Men and Situations; schools the Five Senses; insures Poise, Power and Influence in Public Affairs; in short—it unfolds Mental and Physical Powers. Over 1000 laws, rules, regimes, methods for developing the traits and powers mentioned in side columns. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

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"The most wonderful work of its nature ever examined; nothing I have ever seen approaches it."—Dr. A. A. BARGE, Newman, Ga.

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Postpaid

The book is handsomely bound in purple and gold covers, 400 pages, size 8 x 9 in., gilt top. Money refunded if book is remailed within ten days. This is the book you seek; it will end your search and expense; it will be the most delightful and profitable book purchase ever made. Send immediately you can't risk one penny for the book is returnable. "I have never in my life seen anything like your books," writes F. H. Cook, Bakersfield, Calif.

Don't waste time, money and power, month after month, "wondering if it is good." Hundreds of Nautilus readers praise it. Nautilus said: "Every page delightful epigram; your books are fine AND WE KNOW IT." Bundle your money together and get this mammoth power-encyclopedia. Order AT ONCE. Sold only by

## "Power of Will" teaches you

The Seven Laws for ridding yourself of Profane Speaking.  
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How to overcome embarrassing Hesitation of Speech.  
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How to speak tersely, emphatically, and think ahead for best expression.  
How to school yourself against Thoughtlessness.  
How to overcome Indecision.  
How to develop abundance of Thought.  
The Principles of Memory.  
How to throw Attention and Energy into Memory culture.  
The Psychological Principles for memorizing words, sentences, anything.  
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The Star Method for remembering the substance of any book.  
How to plan ahead in your career through the great Pioneer Power—IMAGINATION.  
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How to look into the Workshop of the Mind—and give ideas and thoughts Practical Creation.  
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How to use the power of deliberation.  
What Francis Bacon said you must do to work (influence) any man.  
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A scientific treatise with hundreds of rules for training the child's will.

## "Power of Will" tells you

The Law of Great Thinking.  
The Four Factors on which great thinking depends.  
How to develop analytical power.  
How to think "all around" any subject.  
How to throw the mind into deliberate, controlled, productive thinking.  
Detailed directions for Perfect Mind Concentration.  
How to acquire the power of Consecutive Thinking, Reasoning, Analysis.  
How to make any topic yield ideas, instructions, material, for essays, speeches, compositions, descriptions.  
How to acquire the skill of Creative Writing.  
How to guard against errors in Thought.  
How to make the Will supreme in the Mental Realm.  
How to drive from the mind all unwelcome thoughts.  
How to follow any line of thought with keen, concentrated power.  
How to develop Reasoning Power.  
How to handle the mind in Creative Thinking.  
The secret of Building Mind Power.  
How the Will is made to act.  
How to test your Will.  
How a Strong Will is Master of Body.  
What creates Human Power.  
The Six Principles of Will-training.  
Definite Methods for developing Will.  
The Seven Ways that Moral development builds Will-Power.  
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.  
The Six Crown Principles for multiplying Will-Power.  
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.  
The Seven Great Principles of drill in Mental, Physical, Personal power.  
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.  
How to make the Eye a great power in Influence and Observation.  
How to develop a strong keen gaze.  
How to make the Eye yield values in Mind-Power.  
How to concentrate the eye upon what is before you—object, person, printed page, work.  
How to school the eye for power in business, society, public.  
How to force Will into the eye.  
How to cultivate a bright, attracting, intelligent eye expression.  
How to become aware of Nerve Action.  
How to keep the body well-poised.  
How to open the Mind and Body for reception of incoming power.  
How to exercise the nerves.  
How to throw off the mood of Worry.  
Affirmation of Supreme Well-being.  
How to overcome the tyranny of the Nervous system.  
How to secure steady nerves.  
How to keep the body quiet, controlled, conserved in power, eliminating all nerve-force destroying habits.  
How to train the great executive servant of the Mind—the Hand.  
How to maintain the Central Factors of Body health.  
The First, Second and Third difficulties in Mastering Harmful Habits.  
The Law of Will-Power in Habits.  
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A. L. PELTON,

Publisher

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Please mention NAUTILUS when answering advertisements. See guarantee, page 5.



## Wrong Combinations of Food Cause Discomfort, Disease and Death

You would not expect a steam engine to give long or efficient service if you used impure water that left a sediment in the boiler, or used fuel that was unsuited to the furnace. The human body is an engine—marvelous, truly, but still mechanical in its action. Eat wrong foods or wrong combinations of food and you will inevitably lessen your own efficiency, cause yourself discomfort and dullness, and eventually death-producing disease. Drugs may relieve you temporarily, but to be CURED you must remove the cause.

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Vol. XIV.

JANUARY, 1912

No. 3.

## CONTENTS:

Editorials . . . . .	Elizabeth Towne. . . 11 to 16
Love's Great Vision, (New Poem), . . . .	Edwin Markham, . . . 17
Radio-Activity, . . . . .	Edgar Lucien Larkin, . . 18
Health Influenced By Thought, . . . .	Orison Swett Marden, . . 21
If Christ Came to America, . . . . .	Benjamin Fay Mills, . . 23
All Good, (Poem), . . . . .	Ethelind Lord, . . . 24
New Year's Eve, . . . . .	Anne Warner, . . . 25
Spending for Power, . . . . .	Frank Andrews Fall, . . 26
The World Grows Better, . . . . .	Fred G. Kaessmann, . . 28
Cheerful Bill's Day, . . . . .	Eleanor Robbins Wilson, . 29
The Renewal of the Body, . . . . .	Annie Rix Millitz, . . 31
A New Thought Home Service, . . . .	Emma T Metz, . . . 34
Experience, (Poem), . . . . .	Lula Peabody, . . . 36
Captains of Peace, (Serial Story), . . .	Sinclair Lewis, . . . 37
The Necessity of Reciprocity in God, . .	Cora Linn Daniels, . . 41
Views and Reviews, . . . . .	William E. Towne, . . 44
Tuberculosis, Its Care and Cure, . . .	Melvin Geo. Overlock, M. D., 50
The Anti-Tuberculosis Campaign, . . .	C. M. Agard, . . . 55
A Solemn Moment, (Poem), . . . . .	Florens Folsom, . . . 57
Things That Make for Success, . . . .	. . . . . 58
Family Counsel, . . . . .	. . . . . 60
The Way the Wind Blows, . . . . .	. . . . . 62
Little Visits, . . . . .	. . . . . 63
Anent Books and Things, . . . . .	. . . . . 66
Nautilus News, . . . . .	. . . . . 1

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## THE NAUTILUS

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The Nautilus  
Contributors  
for 1911-12.  
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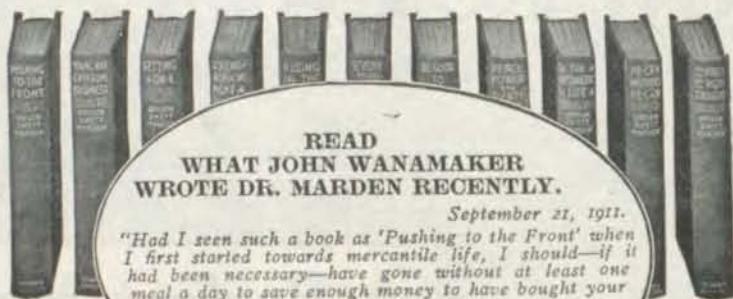
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—Holmes "The Chambered Nautilus."

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JANUARY, 1912.

VOL. XIV  
No. 3

## EDITORIALS

BY ELIZABETH

To You:  
Greeting.

"Greeting: To you  
who know me and  
yet love me.

"Christmas comes  
to us from the Festival of Ceres—the Feast of the Harvest. It is the Time of Great Rejoicing. We are thankful for life, love and abundant harvests; and this gratitude finds form in greetings to our friends. No blessing of the Creator exceeds the divine gift of friendship. I am not alone. I am linked to the Infinite through my friends. God has been good to me—I know YOU!"

Elbert Hubbard says he takes his own wherever he finds it. So I am beginning the New Year by emulating him—I grabbed his Christmas Greeting entire. And I say it to you in italics because that is the way I feel. I am putting it in the New Year Number because it will reach you just about the time you are in the Christmas mood.

In addition to the Christmas Greeting I want to say in all capitals that I WISH YOU A VERY PEACEFUL AND PROSPEROUS NEW YEAR, and that we three editors have put our heads together to give you in this number all the good suggestions we can to help you realize both peace and prosperity.

This number of *Nautilus* is specially aimed, specially arranged, specially designed, specially printed and specially blessed to help the whole world to Peace and Prosperity for 1912. The Way of Realization is through self-knowledge and the faith which moves mountains real and fancied, and makes the earth blossom as the rose to melt savage, sinner and saint into one brotherhood of loving kindness.

Every Man His  
Own Oracle.

When questions come up in your mind, don't fly to somebody else to answer them. Go into the Silence and ask THE SPIRIT to show you the truth. Then be still awhile and listen for the answer. Keep on doing this with your questions until finally the answer comes to you.

I remember one question, the one about good and evil being created by God, that I meditated over for a whole year before I received the answer. At last it came, right out of the Silence into my own heart.

"The Spirit shall lead YOU into all truth."

Be still and know.

Remember that your life must be lived





# EDITORIALS

BY ELIZABETH

between you and God, that the opinions of other people have nothing to do with you.

## Guidance and Reason.

You can never see the righteousness of your leadings until after you have acted. Our hindsight is excellent but our foresight isn't worth six plugged nickels. We just have to follow the Spirit, and trust the Spirit for results, in faith believing.

It is the function of the intellect to *learn by experience*. Reason is as automatically correct as an adding machine. Given the right premises reason will always give you the correct answer.

But reason is like a man who figures costs leaving out the items of rent and deterioration of plant. Reason leaves out the element of the Great Unexpected. Because of this, reason gives you an inadequate judgment of the future.

The trouble with reason is that it cannot have the right premises *until after you have acted and thus widened your experience*.

It is the Spirit's place to guide your action, then afterward reason verifies the Spirit.

You can learn to trust God by trusting him. Practice makes perfect. Be still and know.

Walk softly and steadily before thy God, thy Good Spirit within.

You can't feel that there is the Good Spirit within? Well, take it for granted. Act as if it were there and you will come to know it.

## Predestination And Choice.

The doctrine of Predestination was invented by some man with his nose too close to the

earth.

We are predestined—every human being is predestined—but EVERY HUMAN BEING IS PREDESTINED TO GOOD. Every human being is predestined to the realization of himself as "God's Idea," God's child, one with the father, an infinite little copy of God, a microcosm of the macrocosm; and he has all eternity ahead of him in which to REALIZE himself.

He grows in realization by CHOOSING THE GOOD that he sees.

The point of CHOICE in every human being is the one place where he exercises absolutely free will.

This doesn't mean that he can have anything and everything by choosing it, because if a man is tied hand and foot he cannot have freedom simply by choosing freedom. But he can always exercise that faculty of freedom *in his mind*, ever judging and choosing between his thoughts.

Man's life is a succession of choices made between good and evil in his own mind. CHOOSE YE this moment—and see that you choose the best you can recognize.

And see that you work for it as diligently as circumstances will permit.

The law of growth is EXPRESSION. Choose and express the best you can acknowledge, and keep on choosing and expressing the best you can. So do you exercise free will and work out your predestination to good.





## EDITORIALS

BY ELIZABETH

### The End of Reincarnation.

The theory of reincarnation doesn't present the idea of eternity as a succession of reincarnations. Each life that a man lives is supposed to be in the nature of a class in the great eternal School of Life. He learns certain lessons in the class, and passes through the door of death into a new class; taking with him the principles which he has worked out; but forgetting in all probability every one of the practice-problems by which he realized the principles.

There are a certain number of classes in this visible earth life. When one has finished the possibilities of the classes on this earth he probably realizes his soul-power of levitation and skips away to some other school for a post-graduate course or two.

If reincarnation is true Jesus of Nazareth may have been reincarnated many times before He grew to the stature of Christ. But history seems to indicate that Jesus reached the end of his reincarnations on this earth, rose into the clouds and fled away to some higher sphere. Where that sphere is, or where Jesus is now, nobody can say with certainty. But we are reasonably sure that he is no longer reincarnating on this earth.

It may be the same with other sages, past and to come.

If this theory is true, as I am inclined to think, then it would seem that it is possible to "invoke" the spirit of Jesus or of some great philosopher who has outgrown reincarnation on this earth.

But I doubt very much if Jesus or any other great sage ever comes back to

communicate with embodied spirits on this earth. I can see no reason why it should be necessary. Each and every one did his work in this world, learned his lessons, and passed on to some other sphere where he is still learning yet other lessons and doing still other work.

I am here using the word spirit in the meaning given by the Spiritualists.

I see no reason for a spiritual form of Jesus or other sages being with us today. The impersonal spirit of every sage still broods this earth, through his spoken and written word, and through the history we have of him. Jesus said "I go unto the Father," and he likewise said he left the "Comforter" with his disciples. This Comforter must be the spirit of God within the individual. It was good for the disciples that Jesus go away, that they might turn from looking outside of themselves to him, each turning to the spirit of God within himself.

### Finding Your Real Self.

The real you is not the part of you that is made up of flesh and bones and pocketbook, but the part of you THAT LIVES IN THE IDEAL.

Paul said that the things which are seen are only *temporary* (temporal) while the things which are unseen are eternal. The thing which looks to be substantial is only the shadow and the REAL THING which is substantial you cannot see nor feel nor taste nor touch, nor smell.

But you can sense it *by way of your desires, your faiths, and your highest imaginations.*

It is the unseen side of you which is





# EDITORIALS

BY ELIZABETH

perfect *now*. It is in itself all health, all wealth, all happiness, all power, all wisdom. Its nature is love and its essence is life. Stick to the thought and affirmations which are true of the real you. Dwell in thought with the perfect self until it becomes manifest, line upon line, precept upon precept.

Your body, which is your magnet self, is made up of thoughts; it is an organization of ideas. The process of its making is the process of suggestion and affirmation.

Dwell upon the real self, affirm the real self; instead of dwelling upon the *temporary* self which you see already manifest.

## Your Complete Self.

Your outer self and your environment are never complete; they are always in process of forming.

If you keep thinking about the outer incompleteness your thought continually tends to fix that incompleteness. Turn away from the incompleteness and dwell upon the completeness of the real spiritual self of your desires and the affirmations of wholeness will rejuvenate and re-organize your outer self in conformity with the perfections you desire.

*Never mind* if you haven't a penny saved, *never mind* if your body isn't as strong or as perfect as you wish. Remember that it is IN PROCESS of becoming so. Help it along by dwelling in thought with the spiritual perfect self of you. This is to live in truth, denying the power of the not-yet-complete.

When making affirmations of perfection remember always that it is of the spiritual self that you make these state-

ments, and that the spiritual self is the substantial part of you; that the *words* you speak are continually organizing themselves in your body, which is the ever-becoming outer likeness of your real spiritual self which is one with All-Power, All-Wisdom, All-Life, All-Love.

## Order Your Affairs.

These affirmations of perfection seem unreal to you because your senses are accustomed to

dwelling on the things of the senses until they are the only things which seem real to you.

"Set your mind on things above"—be ye transformed by the renewing of your mind that ye may realize in your body and in your environment all that is the perfect and acceptable and beautiful will of God.

Set yourself to act in accordance with your spiritual nature instead of continuing to affirm and act in accordance with your incomplete outer nature. Act and think like a healthy, strong person. Order your finances like a financier. Systematize your income, organize your expenditure—reckoning in always a generous allowance for The Unexpected. Set aside a certain portion for savings and permit nothing to encroach upon it. Take pride in so managing your affairs that your allowance for one department shall not encroach upon the funds set aside for another.

No matter how small your income is organize it and manage it like a prince. Don't groan over what you can't have, rejoice over what you *can* compass with ease.

A small income well organized and





# EDITORIALS

BY ELIZABETH

well managed cannot possibly fail to grow, while a large income unorganized and unmanaged cannot fail to become disorganized and dissipated.

## Keeping Out Undesirable Thoughts.

Thoughts of limitation will not always disappear from consciousness at your command. Never mind—treat them as

if they were tramps passing your window. You can't prevent their passing, but they will certainly not enter unless you open the door and invite them.

CHOICE is the little door through which evil thoughts and good thoughts enter into the creative chamber of yourself. See that you choose always the thoughts of wisdom and power and love and righteousness. Turn the back of your choice upon the undesirable thoughts of limitation. Just choose the highest and walk with it. Choose ye this day, this hour, *this moment* whom ye will serve. Cleave to the highest. In due time you will find that the undesirable thoughts have got tired of the chase and deserted you for good.

Imagination is the creative faculty. We need imagination-stretchers or we become too literal and too dull to grow. Let your imagination *vibrate with* the biggest best fiction that you can find! Go aviating and limber up your mind and expand your lungs mental and physical.

"Flights of imagination" take you above the earth and show you possibilities still hid in the Times To Come.

Read the story of Gradgrind in Dickens' "Hard Times," and you will see what became of the man who didn't believe in flights of imagination. He pun-

ctured every bubble and brought to earth every aviator in his vicinity. He made an atmosphere so dense with literal facts that his own children smothered, mentally and spiritually. A plethora of hard facts makes "hard times," hard heads and hard hearts. Love and Life and Joy wax prosperous on well-exercised imagination.

## Hard Facts and Imagination.

One should be careful that his facts *are* facts. But he should likewise recognize that facts are only a very small portion of this universe—the uncreate contains a million times more than has ever been brought out and down into the land of visible hard facts. Don't fail to explore the uncreate, the invisible, the Land of Imagination. You will come back with new stores of Ideas and Enthusiasm.

## Vale, the White Plague.

That article of Dr. Overlock's which appears in this number of *Nautilus* on "The Care and Cure of Tuberculosis in any Clime" deserves the widest distribution and attention. It is only by education that we can hope to stamp out this hideous "White Plague." In spite of its hideousness it is an easy disease to cure.

And it is the simplest and easiest matter in the world to apply that ounce of prevention which makes it unnecessary to cure.

All you have to do to prevent tuberculosis is TO EAT THE RIGHT KIND OF AIR AND PLENTY OF IT. In order to do this you must see that every





# EDITORIALS

BY ELIZABETH

inch of your living apartments is supplied, day and night, with plenty of pure air. And after you have got the pure air you must see that it is PUMPED INTO YOUR BODY AND SOUL BY WAY OF YOUR LUNGS.

Great credit is due to Worcester and to Dr. Overlock for the splendid progress that has been made in Anti-Tuberculosis education for the country at large.

In Mr. Agard's article he refers to the Merchants' Association of Worcester. This is an individual association which comprises 200 concerns employing approximately 1,500 to 2,000 people. This has nothing to do with the Manufacturers' Agreement to which reference is made, which includes among its members the Royal Worcester Corset Company. The number of manufacturers entering this agreement at the present time is approximately 1,200, comprising a factory population of about TWO MILLION. Think of the splendid work of prevention and cure that is done among those two million.

## Telepathy and Visions.

Telepathy is an established fact, and the time is rapidly approaching when we shall depend more upon it than we do at present. But telepathy is a mere means of communication between individuals, or between God and individuals.

Whatever we get telepathically from God is TRUTH.

But what we get telepathically from another individual—in the body or out of it—may be true and it may be untrue. A telepathic message is no more

infallible than a telephonic or a telegraphic one. All depends upon the source from which the message comes.

As to visions, I should consider most of them the conjurings of an imagination disordered by disease. And yet such visions are the shadows of something spiritual behind them. But you can't depend upon any man's interpretations of visions, because man is finite and fallible. The best way is to believe the good things suggested by visions and to deny and defy and forget the visions which do not portend good.

## Nervousness.

Nervousness may be due to mental hurry and consequent depletion; or it may be due to an overcharge of magnetism or vital force. In the former case the practice of working and thinking smoothly will entirely correct it in a short time. In the latter case the same course will correct it in due time; but for immediate relief vigorous bodily exercise *with all the will and attention put into making smooth and perfect each motion*, is the only corrective I am able to find. In either case a lack of self-control is the cause, and any course which includes self-commanded ACTION is the cure.

Nervousness is *ir*-resolution of mind and body.

Resolution of mind and body is the cure.

CONCENTRATION is the cure—concentration upon something new, or the *new* doing of something old.

*We Smile!*





## Love's Great Vision.

*By Edwin Markham.*

A mighty vision lights the lofty souls :  
It is the final goal of all our goals---  
The oneness of all peoples, the World State ;  
Where all are woven in one comrade fate ;  
Where all hearts to one purpose run  
And all men lift as one ;  
Where each one, self-forgetting, gladly bends  
To serve the All, the wondrous world of friends.  
This is the dream to which all ages trod---  
The faith of prophet and the prayer of God.

*Written for The Nautilus.*



# Radio-Activity.

A REMARKABLE DISCOVERY—MYSTERIES OF RADIOGRAPHY—DISCOVERY OF RADIUM AND ITS PECULIAR PROPERTIES—FASCINATING PHENOMENA IN A CROOKES' TUBE—A MAGNET ACTS THROUGH SOLID GLASS WALLS—MATTER CANNOT BE INCREASED OR DECREASED—MATTER DISPENSED WITH AND ITS ATTRIBUTES AND QUALITIES REMAIN—THE MASTER CREATIVE MIND PRESENT IN ALL PHENOMENA.

By PROF. EDGAR LUCIEN LARKIN.



In 1896, the physicist Becquerel made a very remarkable discovery, this, that if a sensitive photographic plate be held near uranium it will be affected by a force, or some mysterious type or quality of radiant energy from the uranium.

Suppose that an object impervious to these rays of energy be held between the uranium and the plate, then a shadow of the object will be cast and be brought into view when the plate is developed.

This is radiography, radiation-writing. But during this process light did not enter as a factor. Then there are billions of short dark waves. Dark light is a misnomer—light affects the retinal nerves of the eye and these transmit the sensation of sight to the brain by totally unknown methods,—unknown because we do not yet know what mind is, or how it receives impulses that awaken consciousness. These rays escaping from

uranium are natural, but Röntgen established a flow of waves artificially in an apparatus by means of high pressure electricity, and these project shadows on plates—notably, radiographs of the bones in one's own hands and arms.

Uranium waves are wonderful in that they at once discharge all the electricity that may be stored on a heavily charged body, even if its potential is high. Some investigators were of the opinion that the uranium received energy from the outside and then gave it out as fast as received. This was shown to be an error, when the wondrous fact was discovered that uranium emits its own energy perpetually. This astonished the entire scientific world. All the physical and electrical laboratories in all universities then renewed researches, and no element known to chemists has ever been subjected to closer scrutiny with the grand result of discovery by Madame Curie of the elusive and very rare element—radium. All these discoveries, modified the concept of the structure of matter and of activity, and of the nature of electricity in the final isolation of its ultimate primordial created units—elec-



trons. Emanations or excessively rare products in the form of gas, escape from radium pass through air, attach to the surfaces of adjacent objects and make them radio-active for shorter or longer times.

Radium emits Alpha, Beta and Gamma streams of minute particles. These carry definite charges of electricity which greatly aided in their discovery; for when particles so minute that they cannot be made apparent to any human sense, even by means of the most powerful ultra-violet-energy-darkfield microscope, are charged with electricity, they not only become apparent but they can be weighed, and their high specific speeds can be measured.

Crookes' high vacuum tubes have shown themselves to be one of the most important instruments in aid of physical and electrical science. Take a glass tube, close both ends, but first fuse platinum wires through the glass. Pump out all the air possible by means of a powerful mercury dropping air pump, even down to a residue of one-millionth part. Attach the leading in wires to the positive and negative poles of a high potential electrostatic machine. Then phenomena so wonderful will appear that when Crookes first produced them, he exclaimed: "The tube contains matter in a fourth state." If disks of metal are attached to the interior ends of the wires, then particles will flow in a rapid stream from pole to pole even if the tube is nearly a foot long, in ordinary laboratory experiments. But the eye of man hath not seen more beautiful colors. I have darkened the room often and gazed upon these supernal glows with intense fascination. The platinum disks on the ends of the wires are called electrodes, the negative is named the cathode and positive anode. Streams of extremely small particles flow from the electrodes, but these emit glowing colors that can-

not be described in words—the glowing and splendors of this radiance must be seen. Let the flow start when only a portion of the air is removed and the streamers and light will have a certain definitive appearance. Then start the mercury pump. With gradual increase in the rarity and vacuity, striking changes will appear. Striae, wisps, feathery forms, and spray-like appearance will be seen, all in gorgeous colors. Wonders never cease. Place the anode to one side of the tube, then a part of the flow will bend aside to meet it, while the other part will pass by it. It has been found that positively charged particles strike the anode while the negative continue their original course. Still continue the pumping process and when the quantity of air becomes greatly reduced, then entirely new phenomena appear—the positive begins to vanish, but the cathode now assumes great importance. Bright light appears on the interior sides of the tube. Now hold a magnet close to the side of the tube. The now unknown force-magnetism acts through the solid glass wall and bends the cathode streams aside. Proof is had from polarity, therefore, that the inconceivably small particles from the cathode are charged with negative electricity, if not they would not be attracted by magnetism. Put in a body impervious to these rays, and a shadow will be cast. But shadows are cast precisely the same way by whatever type of energy it is that issues from uranium, radium, polonium, actinium, and in short all radio-active elements in which phases matter is able to exist. But in the Crookes' tubes—whatever their many shapes and sizes may be, and of whatever kinds of metal the terminal electrodes were made, and whatever degree of vacuum was obtained—the electricity has to be supplied from the outside. But these identical cathode streams, flows, or rays, are emitted by



radium of great intensity and velocity, without a trace of outside aid that can be detected by the most rigid tests.

Matter cannot be increased nor decreased by chemists aided by the most powerful means; and it was a triumph of the 19th century, the showing that no force nor energy can either be increased or diminished by the hand of man. Then radium and uranium already possess a gigantic quantity of pent up energy. Other gases than air were placed in the bulbs and tubes; and all kinds of metals for electrodes. But in all cases the streaming from the cathode contained negative particles. Then Thomson and Rutherford began one of the most elaborate researches ever made by scientists: only equaled by the complex studies of Madame Curie in her capital work—the isolation of radium. Readers may imagine that they have heard of the word work. It would occupy the pages of the *Nautilus* during a year to explain the arduous labors wrought by these three great scientists. Thomson and Rutherford taxed the resources of human genius in long continued and varied experiments within the very depths of nature; rays, streams of flying particles were studied. Heat, cold, magnetism, electro-magnetism, screening out, bending aside, rotation of magnetic-fields, the placing of the tubes between the poles of powerful magnets, these and all other experiments possible for the brain of man to devise were tried by night and by day during years to find the ratio of the charge of electricity in these rapid particles to their mass or quantity of matter.

One of the most astonishing discoveries in the career of man was ultimately made: Matter in these particles can be dispensed with and the phenomena, attributes, qualities, properties, and inertia

of the marvelous bodies will not be affected. I have here used the word bodies; the word charges would be more appropriate, charges of electricity. An incredible, apparently, conclusion was reached—matter, since it may be discarded, be resolved down and down into parts whose apparent inertia is only the 1-1830th part of the smallest atoms of matter—hydrogen—vanishes and its chief property that of inertia still remains providing the hypothetical particle carries a charge of electricity. Then the existence of primordial electrons, as these particles or charges were named was announced to the world. But radium emits these negative charges with specific velocity almost equal to the speed of light. They are the workers, builders and formers of matter. The alpha particles are much larger and carry the mystery—positive electricity. All air possible was removed from a glass tube which contained a minute quantity of radium, and left during several days. Upon examination the tube was found to be filled with the rare gas helium. Transformation is occurring in all radioactive elements of matter, from uranium, the parent, down to the lowest and least active emanation. The alpha particle contains double the charge of electricity that animates the atom of hydrogen, and this is the quantity in helium atom. But the charge of electricity in one atom of hydrogen is that of one electron, the basic charge of all that part of nature within the range of man armed with powerful instruments. And then the Institute of France, steeped in the remnant of the primitive savage state, refused membership to Madam Curie, simply because she is a woman, one whose fame will endure after the Institute is within oblivion. In all these discoveries there has seemed to me, the ever living presence of a Master Creative Mind.



# Health Influenced by Thought.

A WRONG USE OF SUGGESTION THAT IS ALL BUT UNIVERSAL—A POWERFUL HELP TO HEALTH IS HOLDING THE THOUGHT OF STRENGTH, VIGOR AND THE IDEAL OF HEALTH—THE VIGOROUS THOUGHT—INTERESTING EXPERIMENTS BY PROF. BELL AND PROF. ELMER GATES IN MIND CONTROL OF BODY—THE LARGER LIBERTY OF THOUGHT WHICH MEANS NEW LIFE.

By ORISON SWETT MARDEN.

EDITOR OF SUCCESS MAGAZINE.

A semi-invalid, on being complimented upon her greatly improved health on her return from a visit, said: "Yes, I have improved greatly, because I have been visiting friends who were not all the time talking to me about my health."

What a great injury we do people who are struggling to overcome ill-health, by continually asking them how they feel, suggesting the sickness image, thus compelling them to center their minds upon their troubles when they ought to be kept entirely out of them.

Nothing else is more helpful than holding the thought of robustness, the strong, vigorous thought, the ideal of health, completeness, physical and mental harmony constantly in the mind. It is natural for us to imitate the ideals which we hold persistently, and, if we keep the health ideal constantly in the mind, if we refuse to harbor the sick thought, the weak thought, the discordant thought, we shall strengthen their opposites.

We cannot be physically vigorous until we hold the vigorous thought, until we regard all sickly and weakly

thoughts as the enemies of physical integrity.

It is well known that inflammation, or trouble of any kind anywhere in the body, is aggravated by concentrating the mind upon it.

Professor Bell, inventor of the telephone, told me that when driving in the provinces in extremely cold weather, when he was in great danger of having his feet frozen, he was able to send an extra supply of blood to them by concentrating his mind upon them, and thus saved himself a very painful experience. He says that by powerful concentration of thought he can cause temporary congestion of the blood vessels in the extremities, and thus make the warm blood circulate where he was cold before.

Professor Elmer Gates performs a very interesting experiment by immersing his hands and arms to the elbows in separate vessels filled with water just to the point of overflowing. By withdrawing his thought absolutely from one hand and concentrating it on the other he so expands the blood vessel in the latter, by sending an extra supply of blood to it, that the water in the vessel in which



it is overflows quite perceptibly. To further prove this power of thought concentration, he transfers the thought from one hand to the other without changing their positions until the other vessel overflows.

Now, think of the consequences to a young girl who is told by her family and everybody who knows her that she has inherited a tendency to consumption, and that she must be very careful about taking cold, or exhausting herself. She naturally concentrates her mind upon her lungs, aggravating, increasing every bit of congestion caused by a cold, worrying lest every little exposure to a draught will develop the latent dreaded disease.

There is nothing which will ruin the digestion and cut off assimilation of foods quicker than worry and anxiety over one's physical troubles.

We are beginning to realize the tremendous power suggestion has upon the mental and physical processes. If you live in constant terror of a dreaded disease, concentrating your mind upon a supposed weak point in your organization, and are all the time thinking and worrying about it, you are likely to develop the very thing you fear, even if there is no tendency whatever in your system to it.

It is cruel to keep reminding people of any real or supposed weakness, because most of us are very sensitive about anything relating to our health. Many people are haunted with the idea that they have something within them, some seed of hereditary disease, which will ultimately kill them. What a terrible thing it is to go through life with a conviction that there is a latent trouble within one which is going to develop and ultimately prove fatal!

On the other hand, what tremendous uplifting power, what a perpetual tonic there is in holding the thought that we

were fashioned after a perfect and immortal model, that we were intended for long life, happiness and splendid careers; and that all this is dependent upon the ideals we hold and insist upon living up to.

There is a creative power in perpetually holding the thought of the thing we long for, desire most, and in insisting on the thing we ought to be.

Health, not disease, is the everlasting fact, and if we know that harmony must ultimately triumph over discord we shall succeed in creating an attitude of mind that will insist upon health ideals, happiness ideals, success ideals. And if we can persistently hold these in the thought, they will ultimately work themselves out in the life.

The trouble with us is that we do not have enough faith in the perfection of the ideal, or in our possibilities. We are so warped by superstition, so influenced by the great streams of harmful suggestion that come to us, that we think we are poor, miserable creatures, subject to all sorts of hereditary influences which are liable to thwart our ambition. We live in mental slavery.

What we want is liberty of thought to form high ideals. There is no fact better established today than that we are largely the creatures of our thought, of the suggestions constantly held in mind. Most of us are so hedged by superstition, so limited by preconceived ideas, so influenced by the constant suggestions of others, which are full of disease, hereditary influence, that we do not get out into the larger liberty of thought and freedom of action, where perfect health and harmony reside.

In order to escape this slavery, we must break the shackles of limitation and prejudice. We must protect the integrity of our thoughts from others' suggestions.

There is an indescribable healthful-



ness and robustness in holding perfect life models in the mind, in allowing no discord, no dwarfed, pinched models, stunted ideals, or superstitious thoughts to influence us.

If we constantly hold the discouraged thought, the poverty thought, the thought that we are limited, that we have hereditary taint in the blood, that we cannot, after all, accomplish very much because of so many handicaps, of

course we cannot rise into that self-dominion which brings mastership. As long as we expect limitation, believe in handicaps, in hereditary taints, in the limitations of poverty, these things will powerfully influence our achievement.

The time will come when the child will be trained to throw off the yoke of limitation, to free its mind from all handicaps, to break the chains of preconceived prejudices and superstitions.

## If Christ Came to America.

By BENJAMIN FAY MILLS.

LECTURER OF THE CHICAGO FELLOWSHIP.

In every nation there are traditions of a Messiah or Messiahs who have lived or are to live on earth. The Jews expect him. The Christians say that he came once and is to be re-incarnated. The Hindus say he has appeared many times. There are two ideas of the Messiah, which is the Hebrew word for the Greek "Christ." One is the materialistic conception, in which he is a man of flesh who is ultimately to rule the earth. By the other, the Christ is the Spirit of God coming to Self-consciousness in the cosmic process. The race is self-hypnotized by sensuality, separateness and selfishness, and these the Christ consciousness transmutes by a divine alchemy. For the Christ consciousness is the perception and realization of Universal Purpose, Universal Unity and the Universal Presence.

The important question about the Christ is not how far the New Testament story of Jesus is accurate, but how far we may now actualize these principles in individual and social experience.

If the Social Christ should come to America, the movement for "The City Beautiful" and the country beautiful would transform the material conditions of our modern world from the deformities and monstrosities which we now build, into edifices like the palaces of the clouds and the hills of God. It would banish the soot and grime and smoke and filth of the defaced and defiled surface of our modern earth.

If the Christ came to America, our inter-racial prejudice would be swallowed up in perfect fellowship and the birth of the complete man. If the Christ came to America, the movement for universal arbitration of all questions would not be temporarily defeated by our purblind and reactionary senate, but we would gladly march with our president in the path in which he has indicated some genuine leadership, toward the abolition of war.

If the Christ came to America, the "stand-pa'ters" would be so converted that the true democracy would realize



itself in the substitution of genuine self-government, in place of any rule of man by man.

If the Christ came to America, the social movement in the economic world would be fully born, socialists would become social and all men and women socialists; poverty and want would become unknown.

If the Christ came to America, our schools would all be administered by teachers who would "speak to divine sentiments in man." The school buildings would be open day and night as purveyors of every sort of culture, practical, physical, mental, moral, spiritual and social, for all people of all ages.

If the Christ came to America, higher ideals of domestic life would lead to divine unions of selfless love and the birth of spiritual children, worthy to be regarded as of divine parentage.

If the Christ came to America, we would cease our making and administering of laws as though we were our brothers' keepers in the sense of jailers, and we would abolish the conditions that breed crime, while at the same time we would give recuperative and reconstructive physical and metaphysical treatment that would redeem the criminal.

If the Christ came to America, we would establish remedial justice, rather than palliative charity, pleasant, productive and profitable work would be provided for all, and we would help God make His world "according to the pattern seen in the Mount."

If Christ came to the individual,—

what then? Jesus said, "It is expedient for you that I go away, for if I go not away, the Comforter will not come to you;" that is, Jesus must go that the Christ might come. He was afraid they would idolize Him and His fear was well-grounded, for that is what happened, even though He did go away. But the living Christ was never born and never dies, but perpetually reveals himself in the souls that trust and love.

If the Christ came to any soul, there would come purity and peace and power; fear and worry and griefs and sorrow and sighing would flee away; anger and bitterness and jealousy and envy and strife would die; greed and graft would cease, and he would live, "not to be ministered unto, but to minister;" "all other things would be added" to him,—health and wealth and comfort and power,—and no imagination could transcend the experience of the God-conscious, God-empowered soul.

If the Christ came, there would be but one church, "a union of those who love in the service of those who suffer," until all suffering should pass a way and "there would be no temple" in the City of Light, where life and joy and love and work should all be one.

If the Christ came to America, the glory would stream beyond the seas.

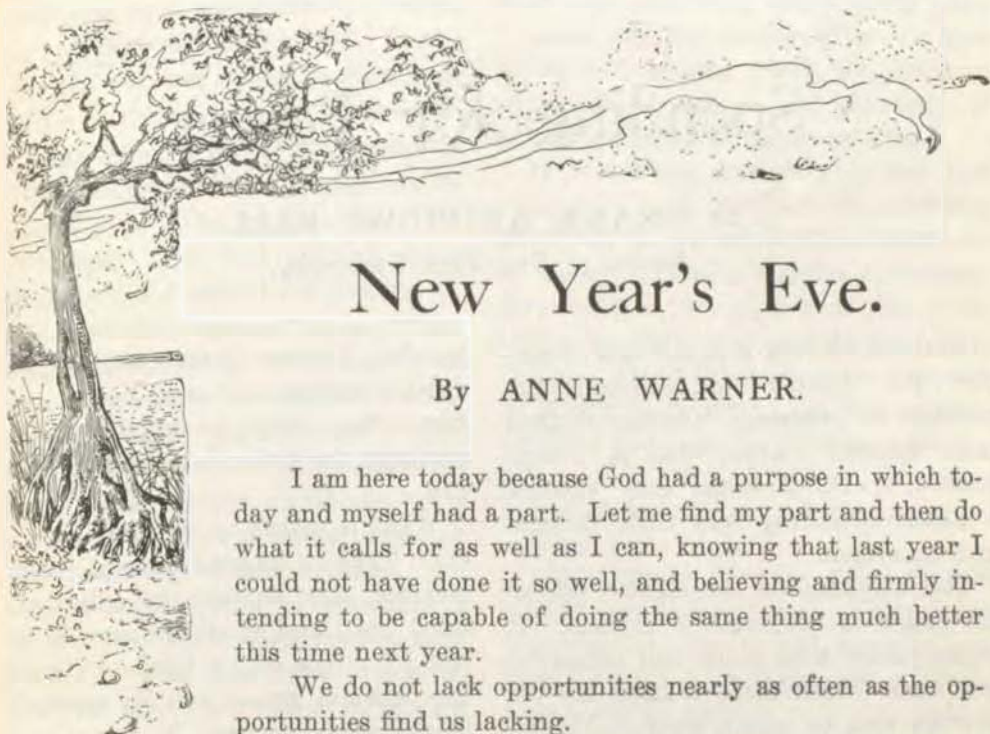
*"Love which is sunlight of peace  
Age by age would increase,  
Till anger and hatred were dead  
And sorrow and death should cease.  
'Peace on earth and Good-will,'—  
Hearts that are gentle and still,  
Feel the beginning of this  
Far-off, infinite bliss."*

## All Good.

BY ETHELIND LORD.

All is not dross.  
In every sordid detail of this life  
Gleams the gold nugget of experience,  
Whose value far outweighs the price we pay  
Of pain, and tears, and struggle to possess.





## New Year's Eve.

By ANNE WARNER.

I am here today because God had a purpose in which to-day and myself had a part. Let me find my part and then do what it calls for as well as I can, knowing that last year I could not have done it so well, and believing and firmly intending to be capable of doing the same thing much better this time next year.

We do not lack opportunities nearly as often as the opportunities find us lacking.

Please let me learn so that every hour of my life as it passes, may find me more ready for all that it brings me. Help me to realize that by constantly fitting myself to a higher standard I am rising to that standard by a law that cannot fail.

Let me never forget that each sunbeam, each thought, each minute, comes either as a giver or a getter, and let me never forget that I cannot ever hope to distinguish between the givers and the getters in my life. Let me just vibrate in a true and happy balance between those for whom I seem to do and those who seem to do for me, remembering that the greatest service is always a greater gift to the server than to the served.

So I pray that I may demand limitlessly of God to the end that I may grow daily in the ability to guide my life by His wishes. Let me take all the good and the beautiful deep into my soul and somehow live it forth again in my individuality. Let me take all that may seem hard and see in it only of that strength within me which is equal to transmuting everything that comes into some manner of brightness and blessing.

For all that is good is part of God's good and so universal; and all that is strong is part of God's strength and so universal; and we who are about to live another year have only to take the formula to heart and go straight forward fearing nothing—just hoping hopes fulfilled already.



# Spending for Power.

By FRANK ANDREWS FALL.

*Bursar of New York University.*

Earning a living is to millions of people the fundamental, all-important problem of existence. Getting is their main interest. After that is accomplished, spending seems easy enough, a matter requiring very little thought and no system.

This emphasis on the income side of the ledger is not hard to explain. It comes partly from social and industrial conditions which make it hard for the average man to earn a comfortable living. But it comes mainly from a lack of education in wise, systematic, scientific spending. No greater service can be done to men and women in modest circumstances than to convince them that although earning a living is important, spending a living is vastly more important.

Emerson hit the very center of the bull's-eye in this matter when he urged us to "spend for power, and not for pleasure." There is a whole philosophy of life bound up in that brief epigram, and I commend it to disciples of New Thought as a splendid thing to take into a quiet corner, and think earnestly about, and add to one's permanent repertory of wholesome truths.

When spending is considered, we naturally think of money as the chief commodity to be spent. But Emerson advises us to spend "for power and not for pleasure" not only our silver (and such gold as we semi-occasionally

handle), but our time, our nervous and mental energy, and such talents as we have. In a word, he urges us to spend our *lives* for power instead of for pleasure.

What is meant by spending for power? Take a concrete example. I remember one student in college who stood head and shoulders above all the rest by virtue of his keenness of mind, his personal graces and his apparently inexhaustible energy. It seemed inevitable that within a few years after graduating he would achieve notable success in business or statesmanship. There was another student whom no one ever gave a second thought, because he was just an ordinary, every-day plodder, with no special graces and no extraordinary powers.

Since graduation the first student has held several positions at a generous salary, and has been in business for himself. But today he has practically nothing to show for it, and his ultimate success is problematical, to say the least. But the tortoise has far out-distanced the hare. Starting in business on a small scale, and improving his condition a little at a time, he has become the director and owner of an industry employing thousands of men, and producing annual profits in six figures.

The chief differences between these two men lies in their philosophy of spending. To the first, a few hundred



dollars ahead meant "a good time." His idea of a good time was a series of foolishnesses such as expensive dinners, long taxicab rides, and the like. To the other man, the same amount would have meant a neat addition to his savings-bank balance, or a payment on account of the principal of the mortgage on his home, or a new piece of machinery for his business. The first student spent for pleasure; the second for power.

The best kind of money to have is that which you can spend over and over again. You cannot do that with what you pay out for "high living." But when you spend for a savings-bank credit, or a postal savings certificate, or a conservative bond or first mortgage, or stock in a well-managed business, you can be reasonably sure of spending a part of it over again each year as long as you live. And after you are gone, your loved ones will have it to remind them of the fact that you believed in spending for power, and consequently were able to leave them in comfortable circumstances.

When you have progressed so far that you can turn interest into principal, by reinvesting your income in additional securities, you have learned very well the lesson of spending money for power, and have made a good start along the road which leads to wealth.

Of course this does not mean that investment in cash-producing securities is the only means of spending money for power. Funds paid out for permanent equipment of the home, for furniture, books and objects of art, may be considered as money so spent. The same is true of that expended in wisely-directed philanthropies, and in education of one's

self and one's family in school or opera or travel. The essential thing is that we shall have something really worth while to show for our money after we have spent it, something which will bring us dividends of culture and character, if not of cash, through all our lives.

It is scarcely necessary to say that we should be as careful in the spending of energy as we are in the expenditure of money. Vitality may be legitimately directed into four main channels: work, study, healthful play and deeds of helpfulness. One's life-work comes first, and to it should be given first call on our physical and mental resources. What is left may be divided among the other forms of activity in such proportion as common sense may direct.

Substantially the same thing may be said of spending our time. There is one important element to add, however, and that is rest. A good proportion of the time spent by nervous people in rushing from one fruitless activity to another might well be invested in relaxation and deep breathing. We should stop the engine once in a while and let it cool off. Time thus used, if sandwiched in between reasonable periods of activity, is wisely, conservatively invested.

Finally it is well to note that in spending our resources for power, we avoid all the aftermath of pain and regret that so often follows the pursuit of pleasure. Champagne dinners are logically followed by real pain headaches, but a comfortable balance in the savings bank is a positive force for contentment, and consequently for health. If you don't believe it try both, and see if you are not convinced that in this matter as in countless others, the advice of the sage of Concord is well worth following.

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*The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.—Marcus Aurelius.*



# The World Grows Better.

By FRED G. KAESMANN.

The place—Boston. The principals—a man and a horse. The circumstances: The horse in the principal role—of an actor who would not move. Worthy of note: The fact that the man was using “moral persuasion;” no beating, no shouting. The incident appealed strongly to me. Many a time in my constant travels I have seen just such circumstances, but always, always, always, the man was either beating the horse or shouting at the top of his voice—as if that would help. The whole affair was a tribute to George T. Angell. The society with the long name has certainly done wonders of wonders—in Boston. It has done wonders at large—but in Boston—a driver does not dare to maltreat a horse.

Incident number two: A man, for some reason, has kicked a little dog. The dog, being young, and as yet of a non-scrap disposition, submits with nothing stronger than whines as each kick is administered. A crowd soon gathers, and its sympathies are so strongly in favor of the dog that Mr. Man hurriedly makes his escape. Time was when the man would have been encouraged. Today the world does not brook such exhibitions without voicing its dissent and disapproval. Most encouraging of all was the fact that the major part of the crowd was composed of youngsters, boys of the age supposed to be largely inter-

ested in destruction, yet none were louder in expressing denunciation than these same boys.

Good for the boys.

The world grows better.

Evidently the era of love is approaching.

Incident number three: A boyish “scrap.” One boy whimpering at the top of his voice. A second “calling down,” a third for hitting the first “so hard.” He said, “You should have hit him easy like.” All other actors of the same opinion. Can’t seem to remember of ever having heard of such a thing when I was a youngster. Assuredly the world grows better.

Witness negotiations going on towards the establishment of world peace. They may not come up to the expectations of some, but the unprejudiced will admit that considerable progress has been made. It is only a matter of time. The time will yet come when nations will settle their differences by arbitration. Reference to your histories will tell you that many a war of the past was carried on for far less reason than many of the differences harmoniously settled of late.

There was a time, not many years ago, when the baseball enthusiasts of one town or city could see no skill or ability in the players from other towns or cities. The greatest of plays on the part of out-of-town players called for no applause. Nowadays things are different.



In many cities and towns the outsiders are applauded just as vigorously as the home players—when their work deserves it. Thus does the world grow kinder and sweeter-hearted.

What has all this to do with a New Thought magazine?

Why—kind of strikes me as New Thought *in action*.

Does it not so appeal to you, too?

## Cheerful Bill's Day.

By ELINOR ROBBINS WILSON.

Sometime ago there appeared in one of the juvenile magazines a series of comic illustrations of seven dogs entitled, "Every dog has his day," and there was one particularly optimistic canine called "Cheerful Bill," who, when his day came, greeted it with a smile that was indeed captivating.

Somehow the picture struck home and I decided to have a "Cheerful Bill day" myself. Recent strenuous ordeals had been slowly clouding my mental vision until it dawned upon me then for the first time that I was beginning to view the whole world through smoked glasses and that a little house cleaning in this direction was in urgent order. Complaints were to be short circuited, cares and worries closeted and padlocked, and last but not least there was to be a bon-fire of a few grouches and left-over bits of discontent and then ho for Merryville, the sunny side of the street and a cheerful Bill Smile! And I found them all!

The first day was surely an overwhelming success coupled with such ensuing rejuvenation that these red-letter days have now become legion and their roseate memory still leaves many a vivid touch to relieve the monotonous drab of daily existence.

We are all too prone to keep the

heart's sad memorial days and forget there is such a thing as resurrecting gladness, but there is, and if one starts out firmly determined to be receptive to all the joyousness of life it is simply surprising what jolly salutations will greet him, what pleasant scenes he will encounter and the humorous bits of gossip that will drift to him in every train or trolley ride.

I shall not soon forget how heartily my first-informed friend laughed at my newly calendered days, but noticing with what avidity she promised to join me on one of my excursions I retorted it was simply a new case of "love me, love my dog."

The first requisite is a thorough inventory of all your blessings, the assurance that "sufficient unto the day is the beauty thereof," and a smile.

Perhaps you will find it within your own home, in ministering to the less fortunate, in a country ramble, in bird study, in making a tabulated list of a season's wild flowers or in classifying ferns. Some of my most delightful days have been so spent; and I recall one happy day spent with a busy mother in taking a trolley ride to a nearby city, a quiet luncheon at a cafe spiced with a resumé of the season's novels, another when an heart-stirring Chopin program



was listened to with an appreciative musical friend, a trip to the Boston Museum of Fine Arts with an enthusiastic young art student and a visit to the National Flower Show with a lady who is an ardent worshiper of the goddess Flora and somehow the wonderful orchids, roses, tulips and hyacinths took on an added charm as the beauty was shared, for as Byron has said, "Happiness was born a twin." So begin now to spread your fairy nets for the sunshine and long afterward these bright-hued days will range themselves in view like Wordsworth's famous Daffodils, and you can say:

*"For oft, when on my couch I lie  
In vacant or in pensive mood,  
They flash upon that inward eye  
Which is the bliss of solitude*

*And then my heart with pleasure fills,  
And dances with my cheerful  
Bills."*

Truly these are "dog-days" worth having,—remember the sunny side of the street, no talk of sickness, care, flattened pocket-books or unkind remarks, and lastly that irresistible smile expansive in dimensions and warranted to wear, so shall you win the pearl of great price for "Cheerfulness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished. Next best to natural spontaneous cheeriness is deliberate, intended and persistent cheeriness, which we can create, can cultivate and can so foster and cherish that after a few years the world will never suspect that it was not an hereditary gift."

*"This moment as I sit alone, yearning and thoughtful, it seems to me  
there are other men in other lands, yearning and thoughtful;  
It seems to me I can look over and behold them, in Germany, Italy, France  
and Spain—or far, far away, in China, or in Russia or India—talk-  
ing other dialects;  
And it seems to me if I could know those men better, I should become at-  
tached to them, as I do to men in my own land.  
It seems to me they are as wise, beautiful, benevolent, as any in my own  
lands;  
O, I know we should be brethren and lovers  
I know I should be happy with them."*

—Walt Whitman.



# The Renewal of the Body.

THE TIME OF YOUTH IS NOW—MARVELOUS FACTS CONCERNING LIFE—PROF. SHALER'S BOOK—THE MIND THAT CHANGES NOT—THE WAY TO PERPETUAL YOUTH—STATES OF MIND THAT CREATE YOUTH—THE SOLAR PLEXUS—HOW SHRINKING AND TIMIDITY AFFECT THIS CENTER—THE LIVER AND HOW IT IS AFFECTED BY THOUGHT—THE BOWELS AND HOW THOUGHT AFFECTS THEM.

By ANNIE RIX MILITZ.

## FIFTH LECTURE.

### THE FOUNTAIN OF YOUTH.

MEDITATION: "*Thy youth is renewed like the eagles.*"—Ps. 103:5.

*"I know that the splendor of youth  
Will return to me yet, and my soul  
Will float in the sunlight of beauty  
and truth  
Where the tides of the Infinite roll."*

Most people when they read these words let their imaginations fly to a time far in the future and a place way beyond, after death, finding it difficult to believe that youth could ever return to them this side of the grave. But it has not always been so with those who have faith in a restored youth.

In the Middle Ages it was not uncommon for a man to journey forth in search of an actual fountain which should restore to him the strength, beauty and joy that belong to the early years of human life. But the Wise Ones of that time knew that the fountain of youth, the elixir of life, and the philosopher's stone were all one, that is, *Truth*, and the place to find them was within oneself.

Youth is the time of happiness. Heav-

en being eternal happiness must be a state of perpetual youth. Old age has no place in the divine mind and they that live the spiritual life are always young in heart. But the young in heart should also be young in body, renewed in their bones, muscles and senses.

The scientist, Professor Shaler of Harvard University, has given us some marvelous facts in his book, "*The Individual.*" He proves that among animals, the length of life is determined by the length of time it takes them to mature. The longer the period of growing, the greater the age that the animal attains. Among mammals the duration of life is five times the extent of their growing time.

"But," says Shaler, "Man is the exception. For he is about thirty years maturing, and ought therefore to live to be one hundred and fifty"—an impossible figure! So says a reviewer. And why?

Instead of seeing such a duration of life as abnormal, rather should one expect to reach that age (unless one be translated), and beyond that period, through knowing how to prolong one's



time of maturing or how to resume growing even after it has been arrested.

Growth is change. As long as the mentality can change, there will be growth. There is the Mind that changes not, it is the Divine Mind. But the human mind is subject to change, being but a reflection, and its changes can be ever for the better.

The youthful consciousness does not get into ruts; into old grooves of unbelief, of conventionality, conservatism, fear of public opinion, revenge, hatred, and other beliefs in evil. Therefore they who would be perpetually youthful must dismiss these habits of thought and rest in the optimistic consciousness that sees the ever-present show, always good, always happy, always free. This accounts for the resilience of the child and of youth in the presence of sorrow, disappointment and losses by death. The recuperative power that dwells within us is the youthful power. Children quickly recover from blows and pain, and youth rebounds speedily from sorrow, and all this because of unbelief in evil.

Freedom from anxiety is a special prerogative of youth. Sarah Bernhardt declares that this is one reason why she remains so young; that she will not be anxious. They that have habits of worry, fear and fault-finding make wrinkles. To be free from wrinkles in the face—whether they be fine or heavy—we must keep from getting into ruts of false thinking.

Joy knows no time. How the hours fly when hearts are happy. Joy is the youthfulness of the consciousness. Youth is counted the joyous time, and they who would renew their youth should associate happiness with the word youth, not immaturity; not think of it as lack but as fullness of the kingdom of heaven—unfading, self-renewing joy.

Plasticity of consciousness, mobility of mind, these are what make for youthful-

ness. Have new thoughts continually thus renewing your mentality; and expect to grow until you show forth perfection; the longer you grow, the longer you shall live.

Happily for us, that Master, who taught most clearly and distinctly about immortality, remains always an image of youthful maturity in our minds. Only thirty years of age, we never think of Jesus Christ as an old man but as perpetual youth full of vigor and interest and of all that gives life and zest, beauty and strength.

The youth that is perfectly young, is free from condemnation and unforgiveness and does not hold hard feelings. Refusing to hold hardness in mind, will bless the very cells of your bones and the tissue of your muscles. Not to settle down to hatred and unforgiveness, but to be open and soft and pliable to the Good—this is the way of perpetual youth.

That realm of the mentality that is our receptivity to new thought, is represented by the digestive region of the body. Therefore we will consider this department in this lecture. Just as new material is introduced into the body through the alimentary canal, so new ideas enter the mentality by a definite openness and receptivity to them.

To be fearless in accepting new ideas, to know that you can trust the Great Wisdom within you to discriminate as to those ideas, refusing some and retaining others, is the state of mind expressed in the stomach, liver and bowels as normal activity and functioning.

The stomach is especially influenced by surface thoughts. Sensitiveness to bad news, fears, worriments, unkindness, inharmonious speech and action are some of the causes of indigestion. But if one is a philosopher and meets everything in a philosophical way, easily and trustfully, knowing that all things work



together for good, then the stomach works in a normal way.

The stomach is the sentinel of the body, challenging everything that is sent to its care, questioning its right to be embodied. Sometimes it assumes altogether too much, and thinks it is bound to do and look after everything, forgetting that there is any other department to take care of things. There are some people who have that nature; they feel responsibility so, think they have so much to do, watchful about matters for which they need have no concern. Such an attitude affects the whole digestive region, especially the lower bowel.

"Take no thought for your life, what ye shall eat or what ye shall drink." "Eat such things as are set before you." "Nothing from without a man entering into him can defile him." "If they drink any deadly thing it shall not harm them," are some of the sayings of the Master who came saving men's bodies as well as their souls.

Your diet corresponds to the thoughts you have been receiving. Give no place to untrue thoughts, yet if they come to you unbidden and not of your own choosing, though they are poison they will not hurt you. If all the time, money and effort that had been spent upon regulating one's diet were given over to purifying the heart and filling it with noble, generous, holy thoughts, disease of the stomach would totally disappear.

That great nerve center called the solar plexus is the registry of our delicate and aesthetic thoughts and feelings, and when not sensitive to evil, is a quick and sure means of defense from mental imposition. Shrinking through fear and timidity and trembling because of the unknown, affect this center. Invoke the Spirit, your true defense when such sensations appear. Or if there is a sinking or sickening feeling comes at "the pit of the stomach," let it be like an alarm bell

telling you to remember that the Almighty enfolds you and keeps you and there is nothing to fear.

Our belief about justice and our general views as to life are registered in the liver. If there is a subconscious contentment as to the order of things that justice is meted out even though appearances deny it and that life is all right, that the sweet and the bitter are evenly distributed and there is no resentment, then the action of the liver will be normal. But if there is a continual feeling of injustice, and bitterness arising out of it; a feeling that things are going wrong and that you do not know how to right them, these will picture as a diseased condition of the liver. Turn to your thoughts and give yourself to right reasoning concerning life. Regard it from the God consciousness, the point of view that is based upon the allness of the Good. Be set free from the sophistries of a mentality that "judges according to the appearance."

"Till a dart strike through his liver" is the fate written of the foolish young man that is seduced by sophistries, the "strange woman" of Proverbs. Folly and false reasonings are personified by the writer of Proverbs in the seventh chapter as an evil woman the opposite of Wisdom, of whom he says, "She is more precious than rubies."

Reasoning from the senses may seem plausible and right at first but in the end it leads to bitterest conclusions. "The lips of the strange woman drop as an honeycomb, but her end is bitter as wormwood." (Prov. 5:3, 4.)

By the grace of the God-power within you, all bitterness and sense of injustice can pass away and you can enter into the realization that in the end it will all be proven that one Great Law only was working, that which rights every wrong, and measures to every one according to



true compensation, ministered by those who know the whole from beginning to end.

The third of this group which has been called the lower trinity is the bowels, which represent our sympathies—"bowels of mercies" is a familiar scriptural phrase. When the feelings which we have for our fellow-beings are normal this realm is orderly in its expression. But there is a generosity that is too lax, then there is a false fullness; on the other hand when little sympathy goes forth to others there is a dryness and thinness in proportion to the selfishness. A normal responsiveness to humanity is a fellow-feeling alive and hearty which does not shut itself up against people but distributes righteous-

ly and liberally the good of which one is steward.

In all this correspondence there is no entering into detail because unsuitable to so brief a writing. Nor is it profitable, as a rule to dwell upon these symbols.

Only as we realize the mastery of our thoughts can we always substitute the new and youthful cell for the old and useless form. And the less material the desires and the mentality grow, the less fermentation and materialization will be in evidence until finally with the assurance that perfection "has done her perfect work," each cell will shine as the sun, transmuting all that comes to it into its own beauty through recognizing that none has ever come to it or gone forth from it but the One that is God.

## A New Thought Home Service.

By EMMA T. METZ.

*"Every child is a possible avatar of the more perfect man. On every child the whole past lays its burdens and of the outcome of its life the whole future is expectant."*

A pertinent problem is presenting itself with increasing force to the minds and hearts of many thoughtful parents today, within the ranks of the "New Thinkers." It is part of the burden and stress of these transition days and is born of the desire to intelligently help the children in the home to develop that fibre of emotions and will, that will enable them to meet fearlessly and adequately the ethical and spiritual problems that a strenuous age is likely to present.

These modern-day parents recall the

daily home-service of reading the Scriptures, the morning and evening prayers and worship of their early days. Though not in sympathy with just that method of religious training, they feel the need of something definite and sweet, something strong and helpful to take its place. And the persistent question is, "What shall it be?"

Perhaps the wide-awake parent may be able to devise some good substitute from the suggestions that follow.

A modern quotation tells us that "To reform was the voice of the past; to prevent is the divine whisper of today," and therein lies our keynote. The child has a right to a training, under a system scientifically and consistently ap-



plied, that will save him from wrongdoing and the consequent corrections. It is formative and not corrective measures that will develop a *consciousness of good* in the inner life of the child and will unfold his *self-governing powers*.

The greatest opportunities for the parents in their relations of guide, teacher and model to their child begin many months before the incident of his birth and extend over a period of some ten, twelve or fourteen years. During this period, especially if there is average harmony between the parent and child there is a constant absorption of the life of the parent by the child. What the parent is, what he *thinks*, has much more influence than what he says; and the child is being moulded to great extent by these powerful influences silently wielded and constantly at work during the sensitive and formative years. It is during this time that the child surely needs models more than critics, examples more than precepts, and the genuine life of his parents to serve as an ideal or working model. The matter of endowment, "the gate of gifts" is closed at birth, but it rests with the parents whether their own lives shall help or hinder the development of these gifts. It requires some degree of character to never think for one's child a thought that he does not wish to see *materialized*; to not appeal to a motive which he does not wish to have *dominate* his child. "Thoughts are things," and to tell the child to be truthful and yet harbor the silent thought or fear that he may become or is a liar; to tell him that it is honorable to "play fair" at marbles, but to bribe him with reward or to threaten and play upon his fear of punishment is to make for confusion and weakness.

The family worship and prayers in the old-time home was intended to strengthen the character of the parent

as well as the child, and perhaps we can have a "New Thought" service which will be equally helpful.

In the morning hours before the family disperses to its various tasks and pleasures, let time be taken to gather in quiet and harmony for a short period of affirmation and perhaps the reading of a few verses from a helpful book, either modern or ancient, and varied according to individual needs and tastes. The selection could range all the way from the bibles of all races to the latest book of prose or poetry that has proved itself inspired to some member of the family.

Choose the thought which is to be the keynote for the day, the background for the little acts, the measure for the interpretation of the phases of life that will brush against those who go out into the world and those who will work within the shelter and frame that thought in strong, simple terms and all repeat it silently and orally. If there are quite young members in the circle, who yet can read, impress it also through the eye, in its written or printed form. To-day the central thought may be Courage; tomorrow, Honesty or Love; and yet another day, Sympathy or Self-Control, Gentleness or Charity.

Many times through the day, that affirmation, *if well placed in the mind*, will come up in the stream of consciousness, influencing the feeling, directing the thought, determining the act, and the day and the life be enriched thereby.

But, however helpful the influence of that affirmation during the day, its office is but partly fulfilled when evening comes. Who, that can, does not look back wistfully to the home evenings, with their cheerful glow of shaded light and bright fire, with the mother and father in quiet, happy companionship, and the children playing or reading;



each after his own taste and need, rounding out the day's experiences before seeking wholesome, peaceful slumber to fit for another day? The one who cannot look back to such a memory is poor indeed, however great may be his material riches; and blessed beyond compare is he whose treasure house holds this "pearl of great price."

Of all time of great opportunity, none is greater than the evening home circle. Here, restraints and tensions are put aside, and a relaxation ensues that lays each open as at no other time, perhaps, to all the influences that the home has to wield. The evening, then, is the rich time for the parents to further the work begun with the morning affirmation. This is the hour for them to consciously share their lives with their children.

A mutual confessional can be established during which each tells of the victories and the failures that the day has brought to him. Parents and children alike, coming into the circle on a common footing, can tell of overcoming or yielding, of near-victories or back-sliding, feeling sure that neither horror nor commendation will greet their confessions; but that sympathetic understanding and intelligent guidance will be extended to each.

For a parent to say, when a child confesses to having yielded to the temptation for hasty, angry speech upon the day when the affirmation declared for self-control, "I, too, was tempted several times today and once I yielded; but I did not stay angry so long today, and

we will all try to do better tomorrow," is to weld a closer bond between parent and child and to develop latent power for self-control. When the confessions have been made and help extended, that particular incident should be closed, and no recriminating, nagging reference to it should come up in the future, to discourage and depress.

Following the exchange of experiences and help should come the reading or telling of a story whose central thought should embody the high ideal that the morning affirmation sought to establish for the day. Books are legion that contain these stories, whether of the knights of the olden days or the more human, practical tales of the modern-day knights; whether of love that finds its highest expression among the lowly life of the field and forest or of love in a life in the crowded city tenement and streets. Beautiful are some of the tales from the old religions, equally beautiful are some from the modern ones. But a *story* is the natural avenue of approach to children and the strong ally of the parent and teacher and makes a fitting culmination for the home-evening.

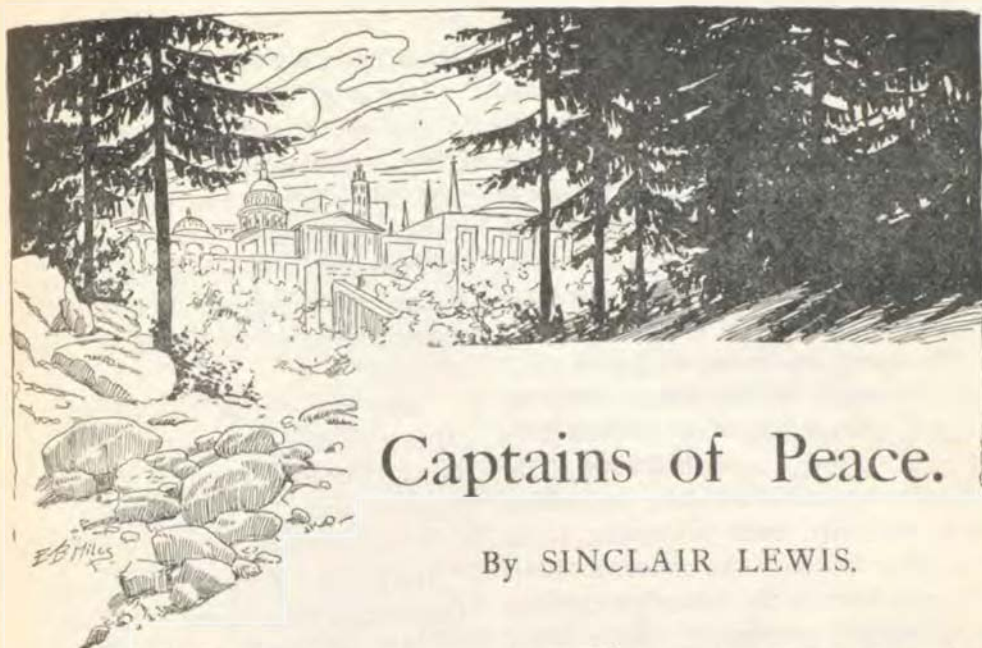
"Love is the fulfilling of the law," and *any* daily service, if a set one is desired, that awakens in the child the consciousness that love works no ill to himself or his neighbor, and that nothing can exceed the grandeur and power of a strong, self-governing soul, is a service that is ably developing and training the feeling and will of the future parents of the coming generations.

## Experience.

By LULA PEABODY.

Long years I sought for Truth,  
But still she did elude me.  
I wasted all my youth,  
And then—found Truth in Duty.





## Captains of Peace.

By SINCLAIR LEWIS.

### CHAPTER IV.

Dawn dragged its heavy pinions of swart cumulus cloud wearily. The rain which had been threatening all night scowled out; and dawn found only a grayer, more savage sky-land; through which roared the Durchauer-Benet monoplane, bearing Lieutenant General Jarl Nordenhaus and Colonel Gloria. Back of them gleamed a wan silver east, pitiless-seeming when threatened by the swift, stately clouds to south and west.

Ever since midnight, the monoplane had plunged westward. At the driver's wheel sat Jarl, so calm as to seem stolid; feeling a growing mental power as he revolved in his mind the advice of David Osborne to train his men even more in spirit than in limb. He had to be calm, too, because behind him sat Gloria, studying with a small electric lamp their chart, which was in a little frame hung on Jarl's back, and rolled from one cylinder to another. Now and then, able to identify the lights of a town showing up through the clouds with a town on the map, she directed Jarl.

In the roar of the unmuffled motor, speech was difficult, yet not impossible.

A speaking apparatus was strapped to Jarl. At his back was a transmitter connected with a receiver at his ear; on his chest, a transmitter by which he could shout to Gloria's receiver. They did not need to speak much, so incessantly, with almost painful glory of mutual understanding, did sparks of comprehension fly between them, when he glanced about to see if she was "all right," and saw her nod with brave cheeriness; or when she, speaking with eager fellowship, bade him fly more to north or south.

And now had come dawn, when they could be two ordinary human beings again. He touched a button, beside the wheel-post, that shut off the motor. Deafening silence seemed to be the result as the monoplane, thus converted into a glider, swooped in a long earthward glide.

"There! Let's rest our ears. For I must tell you, here and now, Gloria, that even if the government bags us both, even if we never reach California, this night *lives*, as the most glorious I've ever known. You're a comrade; a royal comrade!" He twisted half round,



glowing and laughing, and lifted his arms back to her.

She grasped both his hands. Glad passion in her eyes, she answered as directly as though they were on earth, instead of gliding a thousand feet above a rocky bit of Colorado hill-land. "Yes, comrades; two children of a Thought! Oh, Jarl, I shan't care what ever happens now, and—"

Her speech was terminated at a giant thunder clap. Before them, over the jagged, unhappy lines of broken hills of rock, a lightning bolt hissed. The rain clouds rushed together and from them, suddenly, came a driving, bitter gust that battered the aviators. Jarl plumped down in the driver's seat of the dangerously plunging 'plane and snapped on the motor. He pulled the wheel-post toward him; the elevating planes inclined sharply upward; the Dorchauer swooped up and forward, straight into the threatening storm.

Quick, treacherous darkness blotted out the dawn. Along the steel stays played an unearthly light. The rain shrieked and splashed on the smooth planes, hurtling off like hail. A hard rain is no cheerful thing to one unprotected, even on safe earth. It's no more so when one rides straight into it on a frightened, quivering monoplane! But firm minds "will be served;" and they darted unswervingly through the storm.

A thought came to Jarl and he roared back, "This is a symbol, dear heart. We're facing the storm just as we're facing the suddenly angry world; and we won't fear either." He turned about again, she bent forward, and in a kiss they defied the rain demons. A blazingly white blast of lightning flared, glaring on their wet leather garments, but they smiled in the awing light. Again Jarl turned to his wheel, and for a quarter of an hour kept elevator and aileron and rudder on the jiggle. Over

the ragged range of foot hills they soared, and passed the storm.

It was as though they had come into a new world. The clouds cleared away. They were shooting out over a quiet valley, mist-clothed but unthreatened by rain. Rock-desert gave place to fruit ranches, on gentle hill-slopes. There was a tiny settlement, from which a white church tower pierced the downy blanket of mist.

"See the church," called back Jarl. "Let's go down and have a bit of breakfast at the good dominie's if—" and he laughed—"he is a good dominie."

"'Good dominie'," she mocked back. "Are you a Viking or a Scotchman or a Cambridge Englishman or a Yankee?"

"All of 'em," he shouted into his transmitter, and stopped for a second as he turned the machine on a safe angle, slowed the motor and deflected the elevating planes. "All of 'em, and all of everything, for I'm your lover!"

There was a "good dominie" down below them. The Rev. John Carson, quiet dreamer of great dreams and the gentle god-father of all his congregation, had come out after an early breakfast, to feed his horse and dog, which were whinnying and barking their love for him. The mist clung in the apple trees, whose miles of rows, on a dozen ranches, make an oasis. He was fancying, smiling at his fancy, that all this soft gray was the billion delicate feathers of a million little doves, when he heard above him the "crack, crack, crack" of a motor.

He saw a huge monoplane, dripping and shining, circling above the little pasture outside his rustic parsonage-yard; circling a dozen times, till the driver could determine on a safe landing place. Then the motor was silenced, and out of the quiet, misty morning dropped the strange bird, with its suggestion of great



cities and busy life. It glided above the earth, bounded twice on its wheels, and gently stopped in the pasture.

The little minister vaulted the fence. (Oh, he had been a great little athlete in his college days!) He rushed over to the visitor from the sky. From the machine stepped a slender man, turning stiffly yet with quick energy to help out a girl. Both were in wet, shining black leather.

"May we have a bit of breakfast?" The aeronaut's bright tone was the kind that wins friends at first sound.

"Sure, surely, children; come right into the parsonage." The dominie bustled before them, (going through the gate, this time, in clerical fashion); trying to pat his slightly dishevelled ministerial waistcoat into shape. "Jennie Wren," he chirruped into the kitchen, "here's two birds that want some oatmeal."

"Birds'?" echoed a plump woman, cheery and dreamy as the little minister himself, peeping through the kitchen door. "Oh! *Aviators*? Why, you children are soaked to the skin—and right through those leather clothes. (However do you manage to wear them?) You come right in! I've always longed to have an air-ship drop down in our pasture, and maybe I've been sending out a telepathic wave that's brought one here to—My but you're wet!"

But they declined to part with their soaked garments. "No, they had to hurry off again. Just a little warmth—" So they sat at breakfast, after doffing their leather hoods and coats.

The little minister looked from Gloria, with her dark glory of hair, the tip of each lock wet where it had strayed out from her hood during the storm, to Jarl. On Jarl's sinewy shoulders he saw shoulder straps with three stars, which his leather coat had concealed.

"Three? Lieutenant general?" puzzled the little pastor, aloud. "What?

You then—you are General Nordenhaus? of the Peace Army?"

"Yes," said Jarl. "May I trouble you for some more of this incredibly good oatmeal?"

"You may for—general, take all we have; all the house and all our little money, if you will. But most of all take our sympathy and blessing." The minister looked about with filmed eyes. To him, the plain, veneered, pine table, the coal stove with the nickel base, the faded wall paper, the exquisitely neat rag carpet, these were transfigured with a great presence—the presence of an embodied Thought. His face, too, underwent transformation. He thrust back his downy, graying hair, in a gesture like that of David Osborne, the poet. His lids winked rapidly, as though to shut out the too-great splendor of the vision. He sprang to his feet and stood there, as the Priest; not the priest of some creed or cult, but the priest of eternal powers.

"General!" he cried, "can it be that you are sent in proof that my meditations are answered? Day and night, I have dreamed of the Peace Army, and sent you my thoughts, ceaselessly. I wonder if they have ever come to you."

"I'm sure they have," declared Gloria, stretching her beautiful arms out, flat on the table, in an earnest gesture toward him. "Every thought ever sent us has come and helped us."

"You—you are 'Colonel Gloria'?" he queried. "I was sure. You two are, uh, not afraid of facing the whole world?"

"She isn't, anyway!" said Jarl. "And now, we must hurry on again. Before we go, will you give us your blessing? Neither Gloria nor I care for ceremonies, but we do care a great deal for the feeling of a man of real meditations. . . . Gloria, this may be the only form of marriage we shall be able to have. Shall we—?"

The little pastor—so big, too, with



the high thought in his eyes—held out his hands, murmuring, "Not through creed, but in the power of eternal thought, through Thine imminence in *all* thought that is sincere and vital, sanctify these Thine earnest children to Thy tasks. And if they shall not, in the body, outlive this war, neither find any other form of marriage, let this be their symbol of union, O Eternal Spirit, Spirit of Eternity."

They rose and hastened out. Five minutes later, the Durchauer had darted up from the still pasture and was shimmering in the sunshine above the mist; roaring out its brave battle song; hurtling westward.

Late that afternoon, the aeroplane hovered above the hill-enclosed new camp, and they saw the dirigibles being unpacked, beneath them. The first commander to hurry up was General Arden sometime Lord Arden—beloved comrade of Jarl.

"General," cried Arden, "I'm afraid we shan't see David Osborne again. All night and day I've kept the operators busy, calling him by wireless from the dirigibles, and not a word. But this news has come, from our Washington agent: that the president has ordered the confiscation of all of Osborne's property that's available. He's declared his steel mills forfeited to the government, and has ordered the commanding officers at Governor's Island and the Presidio to commandeer Osborne's bank account in the New York and San Francisco banks. His special proclamation says that Osborne is leading a rebellion and is a traitor. Offers a reward for him. So this leaves us—" He finished with a toss of his hands.

"Yes. It leaves us about penniless, old man," smiled Jarl. "But you won't worry, will you?"

"No. We've got—how shall I say it?"

"Why, I think Colonel Gloria would

say that no mere President can commandeer the mental energy we've been developing. How many men have we left now out of the 30,000? Only 10,000! Well, muster them in close formation, with officers to repeat some things I want to say to them."

He gave the men David Osborne's message, that it was by thought more than by arms that they must win. He told them he preferred 10,000 men who had stood the night's test to 30,000 who had not. At the end, he said:

"Do not be disheartened even regarding General Osborne. We are not losing him. As for his money—I have other means. As for the man, why, he is here, now, in spirit, talking through me! Indeed, since I have another use for General Takahara, I appoint in his place a new major general—David Osborne, LIVING, whether in the body or not!"

And the 10,000 cheered their new major general.

Before the council of war, there was a quiet ceremony attended by a few officers and the privates most associated with Jarl and Gloria. It happened thus: Accompanying certain of the labor-union troops was their pastor, a Catholic priest, a brave and honest man. He had come to Jarl, on hearing of the morning's betrothal, and begged to be permitted to marry them according to the rites of his church. He admitted that his bishop might disapprove; and hastened to say that he realized that neither of these cared for rites in themselves. But he so loved the church—would they be willing? . . . . .

"Surely," said Jarl. "As you say, neither Gloria nor I care for rites as finalities. But we know how many people love these rites; and neither of us would ever deliberately show disrespect for ecclesiastical forms—for we believe that, through them, many men are seeking Living Thought."



He did not say so to the priest, but he knew that his real marriage was not in the least a matter of some particular moment's ceremony; rather it was a matter of the shared thought of years. Nor did he think it necessary to tell the priest a conclusion of a little talk he had with Gloria; that it was precisely because they were not bound to any forms that they were not afraid to be wedded by a rite to which they had not been accustomed!

The ceremony over, Jarl took council with his general officers, in a hastily erected tent. By advise of General Abbott, it was decided that the soldiers should first be set at building huts, that they might have some comfort before continuing the manufacture of apparatus and drill in its use. Then Jarl turned to General Takahara, the Japanese who, as an imperial counselor, had been nicknamed "The friend of China."

"General," said Jarl, "you will take a pilot and men in rad-tip nine, and hurry across the Pacific to Peking. You

know—yes, and a lot better than I do—that wise old China isn't raising her army of a hundred millions for conquest. There seems to be no doubt that the army is for the peace China's always loved. Bring us aid in men and money from her . . . . . This is my command, as your superior. . . . . As a friend: Takahara, do you feel equal to the task, and do you feel confident of its success?"

Takahara rose, shook hands round the circle, and said only, "I go. Yes, China is the ancient mother. She will help us. She is the land of Confucius and the Buddha who loved peace. And her new Christians are real Christians. Yes, China has been thinking peace many centuries. I go. Good-bye."

He marched out through the tent flap. In a few minutes the muffled whirr of a rad-tip aeroplane sounded overhead, as a machine rose, circled, and shot out toward the west.

*(To be Continued.)*

## The Necessity of Reciprocity in God.

SOME POINTED QUESTIONS AND THEIR ANSWER—  
EVERY ACT A PROOF OF FAITH—RESPONSIVENESS  
THE SOURCE OF INSPIRATION—MAN PROCEEDS OUT  
OF THE CONSCIOUSNESS OF GOD—SOME IDEAS  
ABOUT DUTY—THE ESSENCE OF GOD MUST BE DIF-  
FUSED—MAN A LIVING, CONSCIOUS PART OF THE  
INTELLIGENCE IN WHICH WE MOVE.

By CORA LINN DANIELS.

There are many people who would consider this title blasphemous. Can God be placed under any necessity? And especially, is reciprocity a necessity with Him? Could we consider God bound by any duty to His creatures? Must He, necessarily exchange or inter-

change with a human being? Does He not give all? Are we not the constant recipients of His bounty? How then could we expect reciprocity from Him, much less consider it a necessary attribute of His nature?

Having asked all these pointed ques-



tions and thus come to a definite conclusion in their own minds that to believe God has any duty to or reciprocity towards mankind is the height of irreverence, and can only proceed from a depraved mind, they kneel and pray to God to give them a nobler conception of His invincible power and majesty, and they expect Him to do it.

Every prayer is an expression of faith in the reciprocity of God. Every act in life is proof of a faith within us, that God has a reciprocal duty to His universe and all that it contains. If we put forth our energies to accomplish some good, sweet, practical or ideal thing, we expect that God will do His part, and reciprocating our effort, will still continue His laws, His beautiful changeless laws for our help and benefit, so that by an interchange of spiritual and mental or physical power, we are enabled to accomplish good work.

And why should we think that God bestows all? Why not admit that His joy must consist in seeing His children advance, progress and give back to Him, out of the abundance of their human hearts that pride, that reverence, that glory in Him, which arises from nothing else than just our sense of His reciprocity? Do we do nothing for God, when freely, sweetly, painfully, yet willingly, we accept the sorrows of life, and like children, still lean on Him and trust Him? Then, do we give nothing and does He give all? If there were no reciprocity in our Heavenly Father what would there be to love? He makes glorious sunsets, magnificent storms, grand scenery, the eternal roll of the ocean, the white splendor of the glacier, the gorgeous color of the tropic flower, and we love Him,—for what? Do we love and admire Him because of the sunset on the glacier, or because in these splendid manifestations of His beauty, He has so made us as to perceive them,—

because we reciprocated our comprehension and education. If we had no sense of anything beyond nature, material, earth, we should feel no inspiration, even in the midst of a Paradise. It is the feeling that God responds to us, the delightful security in His pleasure in us, that make the heart swell with love and the mind bow itself in happy adoration. Surely if one can write a lovely poem, and read it to a friend who can understand and appreciate every word, we have a joy unknown to many. Surely if we do this, we expect the Father to be glad also.

And this natural expectation is an argument for the necessity of reciprocity in God. He made us, out of His consciousness we proceeded. He gave each of us an individualized consciousness, mind, thought, will, capability,—as a replica in little of Himself in large. And having thus out of His brooding thought produced us, by what logic can anyone call it just that He should abandon us? He is responsible. If so, His must be the duty to conserve, preserve and bring to some perfect result, the work of His will.

It is our dependence upon this recognized cause of duty in God, that keeps us, also, to a sense of duty. Were it not that the ideas of duty and responsibility and reciprocity lie as a basis in the mind of the eternal, whim, caprice, changefulness, would shatter His universe to bits. And if we hold fast to the sure and beneficent law of duty on which we intentionally lean, we find that reciprocity in God which we have a right to expect.

It is saving to the soul of us that God responds to our love for Him.

To know that when we offer ourselves and all we are to Him, and give our hopes, plans, desires, yearnings into His keeping, He responds with comprehension, sympathy, tenderness, wise counsel, inspiration to do what is best; grace



to bear what is inevitable, is to feel a reciprocity that lifts the soul out of the body into the presence of the celestial.

God's essence cannot be contained selfishly within itself. It must of its nature perpetually diffuse itself and spread abroad even more abundantly its overflowing love. For this purpose individual consciousness was necessary, so that reciprocal relations, reciprocal duties, reciprocal love should obtain and that each individual should partake of and be one with the Supreme. Imagine a crystal ball, cut into thousands of facets. Each facet reflects in little what the whole ball reflects in full. They are of the same material, have their similar lights and shades, are iridescent with the same rainbow hues, and take upon their surface the same pictures. They are permeated by the same light, glitter with the same brilliancy and form, and by their very individuality enhance the beauty and glory of the whole. All is of the same nature but broken up into individual forms upon the surface, so that, look on which side you may, you recognize the exquisite order, purity, beauty and glory by just the individualizing facets. Reciprocity, exchange, interchange between the whole and the parts make the perfection of the ball.

Now imagine a crystal ball, perfectly round. Not a line of engraving or cutting, no shade of alteration on one side or the other. It is indeed a spare, beautiful lucid object, but what has become of its sparkle, life, glory of color, reflection of

images, rainbow hues and *response* from one point to another? It is, one might say, a ball of dead matter compared with the globe of speaking expression before observed.

There is no reciprocity of being. The soul of it is gone. So, in an image infinitely poor and dull, we try to bring practically to the mind, the cutting up or diffusion of the essence of God. Out of Him cometh all we are, of Him we are all made, one with Him we must always remain, lost from Him we can never be, and it is our joy and His love and grace which makes each one of us a facet on the face of the Universal globe, reflecting both exterior and interior and responding to the light within and without Him and between each other. For His nature could not abide that we should be a dead, flat, indiversified entity, existing selfishly in and for itself, conscious of itself alone and holding its powers in the limited and egotistic circumference of an unanimated creation. Responding and reciprocating one to the other, God to man and man to God. We are a living, conscious part of the intelligence in which we move, and if, by some fortuitous circumstance we are obliged to remain all our lives, a dull and unreflecting facet in the diamond crystal of Being, at least we can remember that in being a facet at all, we have attained forever our conscious identity, and the grand law of responsibility and reciprocity which utters forth the noblest attributes of God, will surely bring us, in the perfection of progress, to shine and glow like the rest.

*Make happy those who are near; and those who are far  
will come.*  
—Confucius.





## VIEWS AND REVIEWS

—BY—

WILLIAM E. TOWNE



### *The Joy of Creative Work.*

Just so much action as serves to keep you in the center of the stream is not joy bringing. It is breasting the stream, it is the expression of the upbuilding power in man, that brings true enjoyment.

It must have been a joyous day for that old ancestor of ours when he first learned to walk on his hind legs. He was accomplishing something new. The law of gravity suggested: "Keep down. Walk on your four legs and let well enough alone." And no doubt the conservative associates of our respected old ancestor looked on with disapproval, raised their eyebrows, and remarked to each other that it wasn't being done in the best society.

But our ancestor—he knew. He felt the same joy that a few thousand years later filled the soul of Columbus when he looked out from the prow of the Santa Maria and saw stretched smiling before him a new land. The same joy that animated the heart of Watts when the first steam engine began its rhythmic throbbing. The same still, deep joy that Edison felt when he looked upon the sustained glow of the first incandescent lamp. The joy that always comes to the creator. To the one who trusts his own creative powers, leaves the herd and seeks a new world, or a new way of living, or a new way of doing something.

By the use of the creative power of a few, the race is carried to higher and higher levels. When our ancestor began

to walk upright, it was not long before the herd, in spite of their conservatism, began to follow his example. The advantages were too obvious. They could look away off over the tall grass and see if their enemies were near. They could discover if a possible source of food was at hand. If their friends were in the vicinity, they could spy them. The lover could discover his sweetheart. And best of all, by walking on his hind legs and using his front legs for arms, he could capture her and carry her off to his home in the trees.

Who dares to say that walking on the hind legs wasn't a great invention?

The trouble with most of us is we are nothing but imitators. It is easy not to think. It is easy to accept your religion, philosophy and science ready made. But you miss a lot of happiness. You miss the joy of standing before a creation and saying, "it is mine. It grew out of my creative energy—the Universal Energy working through me."

Suppose you make a conscious effort to do some one thing, however small or insignificant, in a new and better way. Or suppose you take some belief which you have always accepted as true without any questioning, and study it from all angles with the idea of finding the truth, *your* truth, concerning it.

And then suppose you repeat and extend the process until you become interested in *doing* and thinking. It is the creative energy put into work which makes work interesting. Which makes





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



it *successful*. Routine kills creativeness. But you can control routine in great degree.

Are you like Bolton Hall's horse? He tells the story of two horses he once owned while living in the far west. At night they were brought up and hobbled and left near the ranch house to feed. In the morning the hobbles were taken off. One horse would immediately begin to prance and run and make use of his freedom. But the other never realized his freedom. He believed in the immutability of hobbles, and although they were removed he gravely proceeded as if they were still attached.

It is easy for the mind to become hobbled by routine. That is why there is so little, comparatively, of originality and inventiveness displayed by mankind. The herd ideas rule. The mind is hypnotized by imaginary hobbles. It does not seek the new. It does not conceive of improvement. It contents itself with the *past* and the *known*.

And this is why we die almost as soon as we commence to live. Of life as a continuous action we have no conception. We like to think of life as fixed. It pleases our intellect to run life into certain formulas and sit down with them content.

But the Divine Urge will not allow this. We are dragged willy nilly, protesting and resisting at every step, into new environments and given the stimulus of new conditions. If we respond we thrive. If we curl up in our shell and refuse to play—well, Nature can always send her messenger, Death, as a last resort, and then we *have* to leave our shells.

*At the New York Theaters.*

"The Garden of Allah," at The Century Theater (formerly known as The New Theater) is a unique production. The play is founded upon the famous novel by Robert Hichens. The very title suggests the mystical and oriental and the play itself comes up to the suggestion. We are not surprised to learn that "The Garden of Allah" is the Arab's name for the great Sahara Desert, in and near which the action of the play occurs. The first scene of the play proper represents the Hotel du Desert and Public Garden at Beni-Mora, with the Great Desert in the distance. Arab waiters and guides swarm about and soldiers are grouped at the tables playing cards and drinking. The scene is bright with real oriental color. The stage settings are worked out with great wealth of detail. Another most impressive piece of stagecraft is the sand storm in the desert, shown in Act III. The curtain rises with the stage in semi-darkness. Clouds of sand, driven by the fierce wind, obscure everything but the outlines of an Arab tent in the foreground. The tent is whipped and torn by the terrific gale, until it seems as if it could not stand another instant. At frequent intervals an Arab, dressed in the flowing robes of his people, lifts the flaps of the tent and looks out upon the wild scene, as if troubled for the safety of those within the tent. Gradually the wind dies, the first faint streaks of dawn appear and the action accompanying the scene begins.

And the story of the play? Well, that doesn't so much matter, but it is in keeping with the setting. The action centers about a young priest, a monk, who, over-





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



come by longing for the life of the world, deserts his monastery, assumes the dress and manners of a man of the world and seeks to live after the way of the world. He meets and loves a beautiful and wealthy orphan girl, who comes under the spell of the desert, "The Garden of Allah," and also under the spell of the ardent, pent-up love of the ex-monk. They marry. Fearing his secret may be discovered at any moment, the young husband induces his bride to accompany him into the desert. After months of wandering a chance meeting with a man who had known him as a monk brings out the story of the husband's past. The wife, a devout Catholic, insists that he return to the monastery and again take up his life as a monk. She accompanies him there and there they part. The wife takes up her residence near the edge of "The Garden of Allah" that she may be near the scene of her romance, but each goes his separate way through the succeeding years. Only a little son, the fruit of their brief married life, comes to gladden the heart of the mother and relieves the sombreness of the closing scene, where the young wife sits in the garden and looks out over the drifting sands. Mary Mannering, who plays the leading female role, is hardly adapted for the part, and but for the fact that she is a very charming woman, her work would be a great disappointment. Mr. Lewis Waller as Baris Androvsky, the ex-monk, was fine and the minor parts were all well taken.

"The Garden of Allah" is an out-of-the-ordinary play, and when combined with the clever stage craft exhibited in the presentation at The New Century, it

holds the deep interest of the audience from start to finish.

"The Siren," at the Knickerbocker, is a meritorious musical play. Thousands have been charmed by the dainty, graceful dancing of Julia Sanderson in "The Arcadians," and in "The Siren" Miss Sanderson continues to trip her way into the hearts of the audience. We also learn that she can sing as well as dance. There is another name featured in connection with "The Siren," but so far as our party of four was concerned, Miss Sanderson was the "whole show." The music of "The Siren" is catchy and pleasing.

The Hippodrome is always the one great spectacular exhibition for the visitor to Gotham. This year the program excels all previous exhibits. The circus features have been mostly eliminated, but there is still plenty to amuse the children, as well as grown-ups. In a single scene appear four elephants, six camels, twenty horses and some four hundred people.

Upon the stage the varying scenes represent a trip around the world. Among the countries depicted are Switzerland, Egypt, Turkey, India, Hawaii, Ireland and Italy. Marceline, the world famous clown, continues to entertain the children. The Ballet of Butterflies and the Golden Barge are magnificent spectacles, the latter furnishing an excuse for displaying the great tank and realistic waterfall with which the performance at the Hippodrome always closes. The Hippodrome is the largest play house in the world. It seats 5,200 people and two performances are given each week day to crowded houses. Forty horses are kept for use in the different





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



scenes. There are often 400 people upon the stage during a single act.

"The Woman," at The Republic Theater, is a political play of power and interest. David Belasco is a past master in artistic and realistic stage settings. Perhaps you have read how he once spent weeks and months in training a cat to walk upon the stage, stretch herself and begin to eat from a saucer of milk. This furnished just the home touch he needed in one of his plays, and of course it was one of those simple but natural effects which carried the house by storm. In "The Woman," Mr. Belasco has with the same attention to detail presented a scene in a hotel lobby which is the perfection of realism. The story has to do with a young telephone girl, a wicked but likable political boss, his son, and enough other characters to make a background. The action is quick, often dramatic, and always intensely interesting. There is never a moment when the play drags. Mary Nash, as Wanda Kelly, the 'phone girl at the Keswick Hotel, is as natural as life, both on and off the stage (we caught a glimpse of her near our hotel one evening). John W. Cope as The Hon. Jim Blake (the "Boss") was especially worth while. The plot of "The Woman" is original and strong and the audience is kept guessing until the curtain falls on the last act.

We spent several very pleasant evenings at other plays, but the above we found the most worth while.

One of the plays we wanted very much to see was "Bought and Paid For" at The Playhouse. A request for press representative tickets on a Saturday evening brought the following humorous reply from Mr. Richardson of

the publicity department of The Playhouse:

"We usually have a few straggling places for Monday evening, but not many, and for the rest of the week we stand back in the shadow and gnash our teeth watching all the good money splash up against the front door and then roll back like spent surf."

Which would lead us to believe that "Bought and Paid For" is some play. We then applied for tickets for Monday evening but had to return on Sunday. We gave our tickets to two other members of the family party, whose taste is unimpeachable, and they pronounced "Bought and Paid For" the most interesting and amusing thing in New York.

#### *A Revolution in Child Training.*

In *McClure's Magazine* for December, you will find an article describing the Montessori schools in Rome.

Read it and you will learn of new principles in training children which promise greater happiness and freedom for the race than it has ever known.

The system, first of all, induces self-control and abolishes self-consciousness. The child's sense perceptions are educated until he knows how to deal with matter, with material things, in an orderly and efficient manner.

Best of all, under the Montessori system, the individuality and original impulses of the child are sacredly cherished. His impulse to act in a certain direction is *guided* but not snuffed out. He is led constantly along the way to self-expression and thrown back upon himself as little as possible. His creative enthusiasm is dampened as little as may be. The teacher is taught to proceed cautiously, to sit back and study





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



the child, to observe his emotional impulses as a *phenomena of life*, and something to be treated reverently. The teacher seeks to understand the nature of this phenomena and the laws by which it is produced. When she prunes it must be wisely, just as the expert husbandman would prune a fruit tree. There must be no hit and miss unthinking demonstrations of mere authority. Instead, suggestion. Every means is utilized to induce the child to follow out his own impulses and direct them wisely.

In short, the first and foremost idea is to give the child an environment that will *liberate his personality* and at the same time teach him poise and how to make the best use of his faculties, to *control his own acts*.

As Madame Montessori herself says: "We do not call an individual disciplined only when he is rendered artificially silent as a mute and immovable as a paralytic. Such an individual is *annihilated*, not *disciplined*. We call an individual disciplined when he is master of himself, and can, therefore, regulate his own conduct when it shall be necessary to follow some rule of life. Such a concept of *active discipline* is not easy either to comprehend or to attain; but certainly it contains a great educational principle, and is very different from the absolute coercion to immobility. \* \* \*

We cannot know the consequences of suffocating a *spontaneous action* when the child is just beginning to act; perhaps we suffocate life itself. We must respect religiously, reverently, these first indications of individuality; and if any educational act is to be efficacious, it will be only that which tends to help toward the complete unfolding of the inner life of the child."

The success of the Montessori system of child training in Rome has been so wonderful that schools are being rap-

idly established in many other countries. Switzerland, always to the front, has passed a law establishing the Montessori system in all its public schools. A Montessori school has been opened in New York, another in Boston, and teachers from nearly every state in the union have applied for admission to the Montessori school at Rome that they may study the method. Madame Montessori will conduct a special training class in Rome this winter for teachers from England and America.

Every parent and teacher should read the article in December *McClure's* and also the one which will be published in January *McClure's*, describing in detail the apparatus used in the Montessori schools and what is accomplished with each toy. Arrangements have been made to supply this apparatus to parents and teachers by "The House of Childhood," 606 Flatiron Building, New York City.

*To Meet Competition.*

We are living under a competitive system.

Many a business man is being crowded hard by others in the same line. Perhaps one lives in a small town where there is not business enough to go around. What is he to do?

There is only one way out of such a situation that I can see, and that is to give the public a more extended, more efficient service, or a service along new lines allied to the present business.

For instance, drug stores now carry almost everything in addition to drugs, from tooth picks to bath room fixtures. I know of one drug store with a hardware department on the side—literally



on the side for it occupies one-half of the single room store in a country town.

The public is always ready to buy new things that answer the test of utility. A merchant with progressive ideas who keeps his eyes open will find many small articles, not exactly in his line, but which will sell to his customers.

There is no end to the opportunity which awaits the man who uses his brain and his originality in serving the public. The merchant's business is to serve the public and the more perfect service he renders the greater is his reward. This holds true in a large or small business. Yet many merchants, especially in smaller towns, seem to have no conception of the value of courtesy, of prompt attention to customers, or of keeping in stock goods that are being called for. It is surprising how small a

matter will take the trade of a family from one store to another. In many instances it is neither goods nor prices that induce the change, but more efficient service. Eternal, unvarying courtesy on the part of everyone connected with the store is the price of great success. I have known at least one instance where the words of a single dissatisfied customer have been the means of taking \$600 worth of business from one concern and placing it with a rival.

People like to feel when they enter a store that a personal interest is being taken in their needs. The day has passed when business can be successfully carried on upon the "there it is, take it or leave it" plan. The public will pay a little more, if necessary, for the privilege of buying where their wants are sure to receive courteous consideration.

## A Solemn Moment.

BY FLORENS FOLSOM.

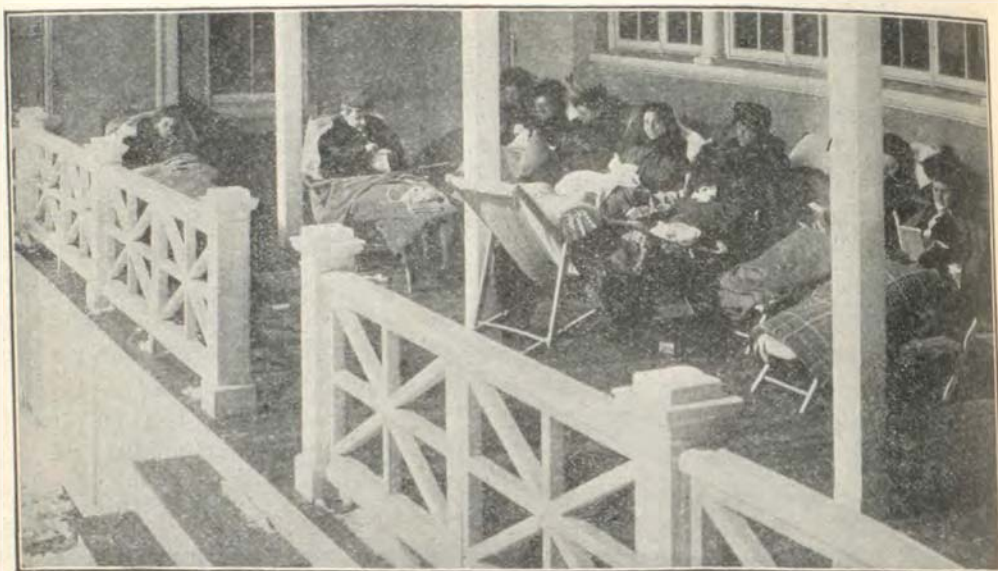
I sat on the verge of Ruin,  
Waiting the Bolt to Strike.—  
While I was waiting, I quite forgot hating;  
I thought of the things I like.

I thought of them quite without rancor,  
Or bitterness, or regret;—  
I said,—It is plain, Fate was NOT in the vein,  
But—(You BET!)—I'll get there, YET!

I sat on the edge of Ruin,  
Waiting the Blow to Fall;—  
And while I was waiting, I drank,—my thirst sating!—  
From a Glass that was Cold, and Tall.

I sat on the brink of Ruin,  
My legs hanging over—and so,  
Being always a Rover, I dared to lean over,  
And investigate Below;—  
There, the things I'd desired, in gay garb attired,  
Held welcoming arms to me; one and all choired,  
If you want us, DROP! LET GO!





GIRLS TAKING TREATMENT ON WARD F VERANDA, MASS. STATE SANATORIUM.

## Tuberculosis; Its Care and Cure in Any Clime.

By MELVIN GEORGE OVERLOCK, M. D.

*State Inspector of Health, Eleventh Massachusetts District.*

The care and the cure, because they are inseparable terms can be summed up in one word, money. Money provides proper care and proper food and proper hygienic surroundings coupled with the teaching of personal hygiene which are the forces which must be used to combat this disease at every turn. Nearly all of us have tuberculosis at some time during our life. A German specialist who had performed eleven hundred autopsies, tells us that nearly ninety per cent of these people upon whom autopsies were performed had tuberculosis sometime during their existence. These autopsies were made upon the bodies of people who had died in large cities from various diseases other than tuberculosis. Even in smaller cities the result of the autopsy room in our small hospitals show that from sixty to sixty-five per cent have scars or scar tissues in the lungs, proving conclusively that at some time during their life they were tubercular. Seventy

per cent of the incipient cases treated at the Rutland Sanatorium in the period from 1898 to 1906 inclusive were cured. Without this treatment nearly one hundred per cent would have died. Into the well sheltered lives of the rich tuberculosis rarely enters. And when it does make its appearance it is caused by vicious habits and dissipation whereby the bodily resistance is lowered and weakened. In these cases referred to, the predisposing cause in many instances was money. Without faith the teachings of the Bible would not bear fruit. But this faith leads to a never ceasing good to all men and to all nations. I have great faith in the manifestations of philanthropists as it exists in our state and nation. And I can see evidence of the end of war between nations, its place being taken by arbitration. The Power that is turning the thoughts of the philanthropists into the proper channels is directing the minds of the leaders of nations toward the proper ideals.





PATIENTS TAKING TREATMENT, MASS. STATE SANATORIUM.

More and careful consideration is being given to the just rights and just privileges of each other. The spirit, I believe, will grow and will be disseminated through the Christian Nations of the earth and with this growth, which is the outcome of education and mature thought, more consideration will be given to the unfortunate in all lands.

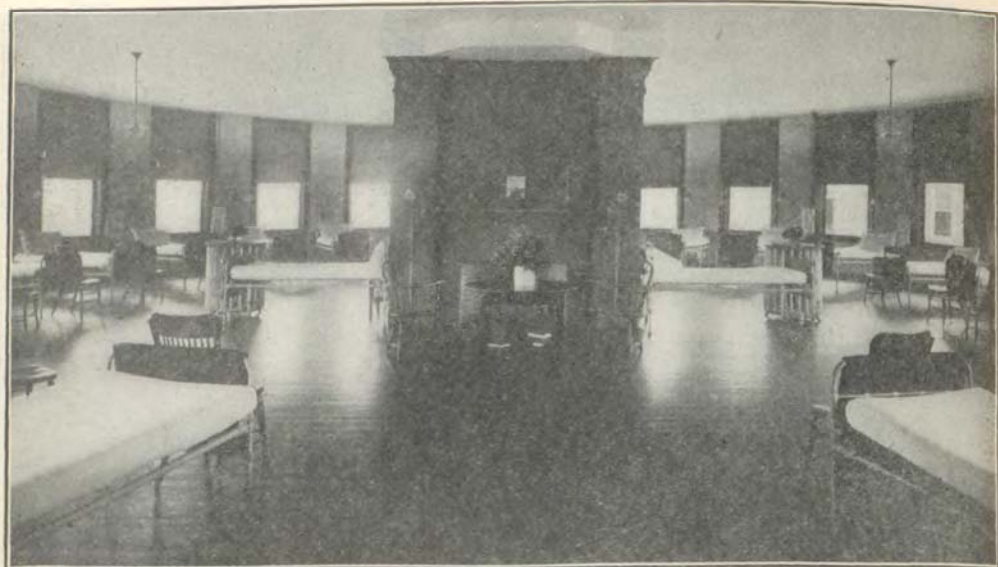
I feel like saying, of actions thus taken, that this is an opportunity to lay up treasures in heaven. We are in sore need at the present time of a large number of tubercular nurses in each city, directed by physicians, skilled in the care and treatment of the tubercular poor. If you have an abundance of this world's goods go with these nurses on their errands of mercy, and you will return convinced that there is truth and some wisdom in the statements which are to follow:

I do not disparage or depreciate any form of charity or generous beneficence and I commend unstintedly the philanthropy which builds churches and founds institutions of learning. Also that which endows libraries. These are most worthy objects of generosity. But I do say that the succor of the Almighty's friendless, penniless poor, stricken with the deadliest foe of humanity is a far more exalted and useful philanthropy than any other that can be named. Suffering humanity can do without books or learning rather than without proper nourishment, care and skilled ministrations. Indeed if the physical man be cured and rendered self sustaining, there will

be within a relatively short time, as the world counts time, no necessity for charity of a material kind. In the last analysis, physical health is the solution of the poverty puzzle. So that, the establishment by the generous rich of homes, of courses of instruction, of proper places to live in, will mean the beginning of the end of the bitterest want that comes to mankind.

Rich and specialized knowledge is at our command. And the use of a little money can send it broadcast through the communities in which it is most needed. Surely there has never been a better opportunity for the stewards of great wealth to render their name honored on earth and remembered in heaven than at the present moment. We have a fair number of regular soldiers now in the field. But the sinews of war in many instances are missing. In an article of this kind I cannot give the essentials of a cure but I can say this to you that your tubercular nurse in any community where one is to be found, providing she is given the financial assistance she deserves, although you may not be able to gain admission to a sanatorium, can place you on the right road to recovery. The great aggregations of wealth, the great insurance companies with their reserves of millions are proffering aid, which aid in the next decade will materially reduce the death rate from tuberculosis. Our manufacturers and merchants in different parts of the United States are caring for their tubercular employees. At





INTERIOR WARD L, MASS. STATE SANATORIUM.

this moment, perhaps, more than five hundred are in sanatoriums in the country and in their homes across the seas as the result of their beneficences. This does two things: saves the life of the boy or girl thus afflicted and it brings to the attention of the busy manufacturer and merchant the fact that after all there is a pleasure to be derived from sources other than the mere accumulation of wealth. If you are a poor consumptive and ninety per cent of those having this disease are poor, as I pointed out, don't despair. Remember that tuberculosis is a curable and preventable disease and that you have many chances in your favor if you but reach out for them. Don't neglect an early cold or cough. You will always find kind hearted physicians in every city who will steer you right. Don't let your pride keep you from seeking aid. Solicit the aid of your pastor. He in turn will place you in touch with some kind hearted person who will assist you. In all the years of my work among the tubercular I have yet to see one want when the truth became known. Remember the press and its mighty power is at your disposal. That this world-war for health is sweeping over this and other countries like a mighty wave is evidenced by the fact that in 1902 there were only three associations for the prevention of tuberculosis, while at the present time there are nearly one thousand.

Every effort that science and wealth can put forth to allow the working people to live on a

higher plane is being done. Old age and disease are being pushed farther and farther into the background. Inside of twenty-five years our civilization with its constantly ameliorating conditions for the laborer will have conquered tuberculosis and every other disease which is the product of overwork, impure air, lack of nourishment and our great American curse—*Worry for the fear of dying poor.*

#### AIR AND ENVIRONMENT IN THE TREATMENT OF TUBERCULOSIS.

The deliberations of the International Congress on Tuberculosis which convened in Washington during September and October of 1908 placed itself on record as agreeing unanimously upon the fact that sunshine, fresh air and exercise all strike a death blow to the tubercle bacilli and end its life. This bacilli exposed to sunlight loses its virulence in a few days. In dark rooms illy ventilated, it may live for months. From the animal kingdom same testimony is obtained. Tuberculosis is not found in the monkey in his jungle life. In captivity it is the one disease that ends his life more often than all other diseases combined. The human family furnishes the same lesson. In the rural districts it is rare. In the negro in his uncivilized state as well as in the state of bondage, it was comparatively unknown. Today the death rate among the colored people is four times





CHRISTMAS DECORATIONS IN WARD E, MASS. STATE SANATORIUM.

as great as that of the white man. The congested districts of our city, our slums, our sweat shops and our long blocks, all furnish uncanny but instructive pictures to which we cannot close our eyes. According to Dr. Thomas D. Coleman, fresh air in some of the abodes of the poor is more difficult to obtain than fresh food. And these lung blocks exact their tribute year after year. Fortunately he says for the human race, health boards, scientists and philanthropists are taking active hold of this problem and are forcing conscienceless landlords to respect the commandment "Thou shalt not kill."

Whatever the financial condition or the social status of the patient, fresh air must be demanded.

Education is the touchstone that brings about wonderful transformations in the fight against this disease. I would teach the sufferer that fresh air is not to be feared but rather to be courted. Part of the religion of the gypsy is that of eating air so-called. In the morning hours he betakes himself to the nearest brook and after bathing his face and hands seeks an open space, then standing erect elevating the chin from the chest fills the lungs time after time with fresh air. This simple observance undoubtedly maintains or is a prominent feature in the maintaining of his rugged constitution.

The temperature when cold, or even raining or snowing, does not prevent being in the open air as much as possible with little risk providing the body is kept warm and dry by

appropriate clothing. All people who are predisposed to tuberculosis should spend eight or ten hours a day in the open air, away from the dust laden and polluted air of cities when possible. Live out of doors when the sun is up and at night sleep with all windows open, avoiding draughts.

It is to be deplored that civilized man tries to subvert the laws of nature, says Dr. Coleman. His life is spent in a race for wealth and preferment. And it too often happens that when these are obtained and his capacity for enjoyment is gone, all that is left of him is the privilege of bequeathing to posterity his life blood, coined into dollars. The business of life in the cities whether it be to gain a bare subsistence or an effort to maintain social position is subversive of the laws of nature. When the sun has sunk and the animal and vegetable world are at rest, the sweat shop worker wearied in body is busy at his task. The society devotee with less excuse in like manner weary of body but from a different cause in a different way, is busy. The bodies and minds of both are worn with the struggle differing it is true, in its aims and necessities, but similar in its ravages on the constitution. Regularity and order are the rules of our environment here. It has been found that the old maxim, "Early to bed and early to rise," still points to a potential factor in maintaining perfect health. It is true in tuberculosis, especially, that the rule of rising with the sun and retiring with it is a safe one to follow. Naturally it is at



best one of compromise and environment. The nearer this class of patients approach the primitive state, the better.

Sixty per cent of all people having tuberculosis must be cared for at home; and the following details concerning their care are necessary:

(1) PURE AIR, (2) NOURISHING FOOD, (3) REST, (4) FREEDOM FROM WORRY.

The room in which such persons sleep should have an air capacity of three thousand cubic feet. If it has more it can do no harm. In northern latitudes, except perhaps in summer a southern exposure is always desirable. When practical, the location, number and size of windows are important. They should extend almost if not quite to the ceiling and unnecessary brackets and abutments and bric-a-brac should be done away with. It is preferable to paint the wall because they may be cleaned more frequently and properly. All unnecessary curtains and hangings should be avoided. As also the venetian blinds. Since while they shut off the light and some heat, they collect large quantities of dust. To keep out the light when it is not desired, I know of nothing better than the modern opaque roller shades. Floors should be painted or waxed so that they may be readily cleaned. Carpets should have no place in the room, but a few rugs may be allowed. In this as in many other ways the rich have very little advantage over the poor. A Persian rug costing hundreds of dollars infected with tuberculosis is not apt to be consigned to the trash barrel whereas the morning newspaper on which the cuspidor of the poor usually rests is destroyed without hesitation when it becomes soiled. Chairs should be constructed for comfort rather than beauty. For the average patient the reclining chair, the average steamer chair, which is inexpensive, can be used. A sultry depressing climate is to be avoided, while a bracing climate with plenty of sunny days is to be desired. No hard and fast daily routine can be laid down for all patients. Any regulations that may be prescribed will have to be modified to suit the individual need.

The fundamental principal in the repair of Tuberculosis tissue is Rest. To those who have not made a special study of this disease it would seem almost chimerical to say, that even without the administration of drugs the fever disappears, the night sweats diminish,

the cough grows less and the patient takes on flesh.

I believe the doctrine of rest is not now disputed by those who have had considerable experience in the treatment of this disease. Rest does not cure all cases of Tuberculosis but is always indicated where there is type typhexia, where the night sweats are exhausting, where the cough is incessant and where the prostration and dyspnea are great. And where there is any tendency to hemorrhage.

Simplest form of exercise outside of massage is walking. This should be taken at first on the level and afterwards as the strength increases, hill climbing may be prescribed. It strengthens the leg muscles, improves the action of the heart and thereby the general nutrition is improved.

Bathing is also an important factor in warding off Tuberculosis among those predisposed, and assisting in a cure of those already affected. A morning sponge with cool water and a warm bath twice a week at night, merit constant attention for delicate children. This habit once formed will increase the resistance to changes of temperature which are frequently the cause of many colds.

#### HEALTH TRAINING FOR THE CHILD.

I think right here it might be well to lay down a few rules that will apply to the child. No time can be better spent for the prevention of Tuberculosis than in teaching cleanly habits to young children. It should be the constant aim of parents and teachers to keep the hair, hands and nails clean, to prevent the picking of the nose and the scratching of the abraded surfaces. Sanitary instructions now being introduced into our public schools promise much for the men and women of tomorrow.

The following brief presentation of simple health rules was made by the Hawthorne Club, a group of tenement-house children in Boston. The twenty axioms are as follows:

1. *Health is wealth.*
2. *Do not put pins into your mouth.*
3. *Do not hold money in your mouth.*
4. *Do not put your fingers in your mouth.*
5. *Do not put pencils in your mouth or wet them with your lips.*
6. *Do not wet your fingers in your mouth when turning the leaves of books.*
7. *Do not put anything in your mouth except food or drink.*
8. *Never spit on your slate or on the floor or sidewalk.*



9. Do not pick your nose or wipe it with your hand or sleeve.

10. Keep your face and hands and finger nails clean.

11. Keep the interior of your body clean by allowing nothing to get into it except in pure food and pure drink.

12. Do not keep your rubbers on in school.

13. Do not sit with wet feet or damp clothing, resort to the stove or register until they are dry.

14. Do not swap parts of apples, candy, chewing gum, half-eaten food, whistles, or anything that is to be put into the mouth.

15. Never cough or sneeze in a person's face. Turn your face to one side and hold a handkerchief before your mouth.

16. Have your own drinking cups whenever possible.

17. Breathe only fresh air day and night, simply avoid draughts.

18. Breathe, sit, stand and walk correctly. In so doing you will do more to prevent consumption than all the physicians combined. A good pair of lungs is the most efficient barrier to this disease.

19. Go to bed early, rise early, take plenty of physical culture, helping father and mother before and after school with the chores.

20. Study the physiology to know how to use rightly and take proper care of every part of the body.

It is unnecessary for me to say that I most earnestly subscribe to these rules. The present curriculum in our Public Schools is overcrowded and the ventilation in many of our school buildings is abominable. And the lack of systematic exercise coupled with a small amount of personal hygiene which is being taught is fast making for a nation of weaklings. In Sweden where the famous system of Ling gymnastics forms a part of the education of every school child, the longevity is the greatest of any place on earth. While in Africa where sanitary teaching is unknown it is the shortest. In Sweden it is 51 for women and 50 for men, while in Africa the average of human life is but sixteen years.

An eminent teacher in writing upon this subject suggests a remedy for existing conditions to which I subscribe. *First*, the necessity of giving the child more years of play. *Second*, more hours to sleep throughout its school term, and the abolition of home studies and the training of teachers in the diagnosis of disease, especially in the early objective

symptoms of Tuberculosis. The abolition of child labor in factories, workshops and stores and the arranging of the curriculum in our public schools so that the mental development is not pushed to the detriment of the physical welfare of the child.

Furthermore I would suggest the teaching of rational hygiene, physical, mental and moral, including the teaching of the prevention of Tuberculosis, venereal diseases and alcoholism to school children, according to their age and understanding. School authorities should inaugurate a thorough course of instruction of school girls, the future wives and mothers of the nation, comprising sanitary and practical housekeeping, so that the future wives and mothers of the nation may be equipped for their future struggle in our American civilization.

In conclusion, as a prevention of tuberculosis a few simple rules on proper breathing exercises, in my opinion, are pertinent to this whole question. The following respiratory exercises I advocate because of their simplicity. In front of an open window or out-of-doors assume the position of the military attention. Heels together, body erect and hands on the sides. With the mouth closed take deep inspirations (that is, breathe in the air through the nose); while doing so raise the arms to a horizontal position; remaining thus holding the air inhaled from three to five seconds, then breathing it out; bringing the arms down to the original position.

When this first exercise is thoroughly mastered and has been practised for several days, a second exercise may be taken in the following manner: Take the same military position. Then stretch the arms out as in the act of swimming, the back of the hands together. During the inspiration or breathing in move the arms outward until they finally meet behind the back. Remain in this position a few seconds, retaining the air during exhalation or breathing out, and then bring the arms forward again.

The few simple rules, judiciously and conscientiously carried out, coupled with the suggestions which I have made in the preceding lines, will do much not only to ward off tuberculosis but to place the system in a position to resist diseases of all kinds.

It is with a real sense of melancholy that one contemplates the long death roll of those of the world's great men and women who have succumbed untimely to the tubercle bac-



illus, which is and has been through countless generations by far the most potent of all death dealing agencies. Had it not been for this detestable parasite, Bastien Le Page, might have given us another Joan of Arc to feast our eyes upon; Rachel might for many years have continued to permeate the spirits of her audience with the divine fire that was in her. Our navy did well enough in the 1812 war, as all the world knows; but what a rip-roaring time there would have been if John Paul Jones had lived to take a hand in it. We might be reading some more of Stephen Crane's splendid war stories; we might have had some more of Robert Louis Stevenson's delicious lace work; Schiller might have given us another Song of the Bells; we might have taken another "Sentimental Journey" with Laurence Sterne; Henry Cuyler Bunner might have continued to delight us, and to touch our hearts; John Keats might have given us another Endymion. Had the tubercle bacillus permitted, Nevin might have vouchsafed us another "Rosary," von Weber another "Euryanthe Averture," Chopin might have dreamed another "First Polonaise"; and the tender flute notes of Sidney Lanier might even now be heard. Maria Constantinova Bashkirtseff, Xavier Bichat, John Godman, Rene Theophile, Hyacinth Laennec, Henry Purcell, John Sterling, Henry Timrod, Artemus Ward, Henry Kirke White, Henry David Thoreau, Baruch Spinoza—such names as these are but a moiety among those of the world's nobility whose precious lives were cut off in their prime by the "Great White Plague."

## The Anti-Tuberculosis Campaign.

BY C. M. AGARD.

Prevention of disease, particularly tuberculosis, through a systematic preaching of the gospel of personal hygiene has been a fundamental basis of the campaign carried on with success during the past three years by Dr. Melvin G. Overlock of Worcester, Mass. The success of this campaign in decreasing materially the number of cases of tuberculosis and the mortality ratio of this disease among factory and mercantile employes has attracted wide attention and comment. The question

as to how to check the ravages of the disease in manufacturing centers, hitherto a perplexing one, is believed to have been solved in an unique and effective manner. So successful has the campaign been that it has been investigated first hand by organizations and individuals as far west as Chicago and, by letter, from all over the world.

Three years ago in November the campaign was begun with but little idea of the scope to which it would be carried. Experiences in private practice and as a state health inspector had given Dr. Overlock an insight into conditions under which many of the employes of manufacturing and mercantile concerns work. He early gained the idea that a thorough knowledge by them of simple rules of personal hygiene would mean much towards checking the disease. Also that treatment in time would mean the saving of many who had been unfortunate enough to contract the disease.

For many months a close and serious study was made of the problem. The first part seemed easy. The question how to secure sanatorium treatment for sufferers from the disease proved more difficult. This seemed particularly important when the records showed that three-quarters of all incipient cases were cured when undergoing sanatorium treatment. True the cost was small as the state pays all but \$4 per week of the expenses for each person admitted, the real expenses of each patient being estimated as aggregating \$15 a week.

But it was found that many, very many in fact, were unable to even get this \$4 per week, and, as a result, fathers with large families, boys without homes or boys and girls supporting their mothers and minor children would work until they became too ill to work, hopeless cases of tuberculosis and the source of innumerable incipient cases.

How to remedy this proved a perplexing question, a question over which much study was given.

Not knowing how the handling of incipient cases could be brought about, Dr. Overlock decided to do the best that he could and prevent the contracting of as many cases as possible. In order to do this an unique series of noon day talks at the various factories was planned. It was decided that the best place to meet the people concerned would be at their places of work. Should a hall be hired, even with admission free, it was decided that many would feel too tired to go out in the evening.



would find other attractions too attractive, or would not be inclined to dress up after work. On these accounts a decision was made to carry the message to them where they worked, right into the factories and stores.

No sooner thought of than begun. Not only were the employes interested in the talks, many of them at first undoubtedly attracted by curiosity, but they soon began to follow out the suggestions. The officials of the concerns also went on record as being interested, and they assisted materially. The largest and best room in the factory was freely given, in many cases an invitation being extended before a request was made. In other instances offers were made to tack placards around the factory building advertising the talk; and some concerns allowed a half hour extra noon period so that their employes might attend the talks without missing their regular meals. It was noted that several times when the extra noon hour was not given that not a few lost their dinners on account of preferring to hear Dr. Overlock.

At these addresses personal hygiene was presented in language selected so that all, no matter how meagre the education, would be able to understand. Tuberculosis, as a disease, was explained, the means of diagnosis discussed and means of preventing it by simple measures presented. In addition cards were distributed giving simple rules for its prevention.

The most unique, unexpected and efficient phase of the campaign came within a short time of its inauguration. At a noon-day talk given at the plant of the Royal Worcester Corset Company, where over 1,000, mostly women and girls are employed, much interest was shown. At the close a little French girl approached Dr. Overlock and tearfully expressed her thanks. She said that she knew herself to be a victim of incipient tuberculosis, that a physician had diagnosed it as such, but had told her that she could be cured by at once going to one of the state sanitariums. This, she said, was impossible on account of her being the sole support of her widowed mother.

Touched by her pathetic appeal Dr. Overlock promised to see what could be done. Her case was brought to the attention of David H. Fanning, president of the concern. The next day Dr. Overlock received a letter from him saying that not only this girl but any one of the concern's employes found to be

suffering from tuberculosis would have their expenses paid at the Rutland State Sanatorium until cured, provided they had been in the employ of the concern one year or more.

News of this was published broadcast in the press and soon a majority of the firms in Dr. Overlock's district took similar action. Some before the noon-day talks were given at their plants; others after. The Worcester Merchants' Association, as an organization and in response to cards of inquiry sent out, voted to take like action. This action covered some 200 concerns and over 1,500 employes. Many concerns were afterwards found to have accepted the plan without informing Dr. Overlock or making their decision public, so that it is difficult to estimate the exact number of firms concerned or the number of employes protected.

A year ago Dr. Overlock received an appropriate testimonial from the factory and store employes in his district at a mass meeting arranged in the largest hall of the season. At this session Mayor James Logan, in behalf of the signers, presented Dr. Overlock with an appropriate set of resolutions in recognition of their appreciation and endorsing his work. The resolutions were gotten up voluntarily and signed by being passed from factory to store during Dr. Overlock's vacation. The rolls were grimy with the dirt of factory or store, but meant much to him. Throughout his work it has been without financial remuneration, not a part of his duties but a labor of love in behalf of humanity. No workman or family has been too poor to receive his best attention.

## The Man Behind the Movement.

BY WILSON BROWN.

Religion has its missionaries and its "Sky Pilots" working for the salvation of souls among the uncivilized countries of the East or the frontiers of our own countries. Science has its martyrs giving their lives that the unsolved mysteries of disease may be solved for the benefit of mankind.

What should be considered equally as great is the example of a successful physician giving his knowledge and time to the benefit of humanity at home, particularly those known



as "the working people," as applied to the employes of manufacturing and mercantile concerns in our manufacturing cities and towns. A campaign for the betterment of their conditions without remuneration financially and, in a majority of instances, without expressed appreciation.



MELVIN G. OVERLOCK, M.D.

Dr. Melvin G. Overlock, of Worcester, Mass., through his work against the ravages of tuberculosis and for a general knowledge of personal hygiene among factory and mercantile employes, should occupy a niche of prominence among those who

have answered in the affirmative to the Biblical question, "Am I my brother's keeper?"

Born in Knox county, Maine, 45 years ago, he found that there are others in the world besides those who have everything provided for their education and future success. He early realized that it "is up" to the individual to make good in this world of ours and, upon graduating from the Union high school, entered the Maine Normal school at Castine, from which he graduated in 1881. During this time he defrayed his expenses by working in a general store and attending to a boat livery.

The next ten years were passed in various places at work but with the goal of a medical education firmly fixed, believing that in this profession he would best be able to serve humanity. Entering the medical department of Dartmouth College he passed a year in study at that institution. Afterwards he en-

tered the Baltimore College and graduated with honors in 1896. During his student days there he was very popular and had the distinction of being the first president of the Phi Chi fraternity chapter founded in that institution.

Upon graduation and completion of his hospital practice he settled down at Worcester, Mass., where he has been successful beyond expectations. For seven years he was a member of the board of education in that city and the advocate of numerous measures relating to sanitary measures. During that time he served as vice-chairman of the board. For many years he has been a trustee of the Worcester City hospital, and is now a member of the governing board of that institution, recognized as one of the best and most progressive in New England.

He is president of the New England Baltimore Medical College Alumni Association, charter member of the National Association for the Prevention of Tuberculosis, was appointed state health inspector of the 11th Massachusetts health district by Governor Guild in 1907, in which capacity much of his famous work has been done and in which he is still serving.

Also on account of his inaugurating the campaign throughout the state against infected meat is he well-known, as well as being the author of the bill compelling cities and towns to maintain tuberculosis hospitals for chronic or advanced cases. But of all these he is best and most widely known as the originator of the "Worcester or Overlock Movement for Combating Tuberculosis Among Factory or Mercantile Employes." For this alone he is receiving the heartfelt thanks of numerous representatives of the working people throughout his district and also in the numerous cities and towns in which his system has been adopted.

## Suggestion.

By CLIFFORD GREVE.

To believe the song of the failures,  
In a land where good men have won,  
Is casting your lot with the losers;  
And doing what they have done.

To listen and learn from the winners,  
Is winning yourself,—their stake!  
You need not fear the advice you hear  
But beware whose advice you take!



# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.*

*Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

## Success Letter 361.

Take a peep into the industrial world, and see for yourself how attentively each is striving to make good. The successful merchant runs his business in a systematic manner, closely resembling the workings of one big machine. There is a carefully planned routine which must be followed by every department. This man leaves no stone unturned to gain for him success, which he measures in pelf—big round shining silver dollars.

There are many of us, however, who are not striving for success in this trend—we desire to be a success not only for ourselves, but in the main in the eyes of our fellowman—those with whom we are daily coming into contact.

"Kindness, how subtle, yet how powerful."

Therein lies the secret of real, lasting success. The dumb animals bow in submission to its charm. What an inspiring sight is the animal trainer and the brutes of the field he has become master of through kindness shown them.

The innocent babe is quick to become attached to those who are kind to it.

Therefore, agreed on these points, can we overlook what a great advantage is to be gained if we continue always to use this power.

In conversation, we speak of a certain person. If one has never met that person but keeps his ears wide open for a few moments

he can decide for himself just what sort of character is the theme of discussion. If we hear such expressions as

"He will make a success wherever he goes;"

"He stayed a week, but it seemed like a day;"

"He is a grand man to work for (or with);"

"I have been associated intimately with him for over twenty years;" you are at once impressed with this person's good qualities, and you begin to wonder by what art he has secured such a strong hold on the good will of these people.

Brothers, it is nought else but kindness that has hewed a big round spot into the hearts of his comrades. Strike at the heart with kindness, or with steel, and there remains everlastingly the impression made.

Try this experiment and see if I am not right as to what will make you a genuine success with your brothers.

Think strongly of kindness, what it is, and how it has affected you many, many times. There are lots of trifling kindnesses shown you which you will long remember, as well as their donor.

Now having impressed kindness and its attributes very vividly upon your imagination, resolve that you will quickly bring to mind (write their names down upon a sheet of paper, if you choose) some friends of yours who have been kind to you—who have done a good deed in your behalf. No doubt in this list you will find the names of some old acquaintances now gone forever from your midst. Yet what has entwined their memory to your heart with bands of steel?

I unhesitatingly answer KINDNESS.—ROBERT SMELTZER.

## Success Letter 362.

Why not believe that we are each made to fit in some particular and peculiar place in this God-overseen life? Some place no other human being could fill? Had my little English friend believed differently hers would have been a hard, hard life. Yet now it is a



success as far as she has lived it. There are those whose eyes can only see material success, who say she has done *well*. But who can see the hours of "plannan and a twistin'," as she says, that she has done? The not over ambitious husband lost his "grip on life" by ill health. So on to her fell the support of the family. After all debts were paid, \$670 was left. She hunted around for a climate in which her family could live out of doors most of the time; where they could have a garden all the year; a community where schools were good and near a large town, so that she could either carry home sewing or go into homes to sew. A house and two lots were bought on which she paid down her \$600, and assumed an indebtedness of \$550. Sometimes it was midnight before there was any rest for her. Many hours were given up during the day to the querulous demands of her semi-invalid husband. Slowly and firmly she changed his mental attitude of "I am down and out for sure" into "I can and will." Slowly by firmness and patience she overcame his intense jealousy of her relations and friends. He clung to her as a frightened child to its mother, yet afraid of her ability to earn the living. Terrorized if she ran a bill, fretting if she sewed away from home. In five years she had the property paid for and on the vacant lot built a three-room bungalow which rents for \$10.00 per month. Has her girl of 14 learning how to cook, sew, etc. Her child, nine years, is to work, when out of school, with "papa," who has taken over the charge of the grounds of an estate. The boy of 19 has a fine self-supporting position. And now it looks as if she were going to assume \$1,500 more indebtedness by buying a fruit farm, on which there are two cows, chickens and hens. There is a regular list of customers for the fruits as they come in season. The place will in three years pay for itself and support them all, enabling the little miss to go to high school, when she is ready. There have been times when the husband's mistrust and selfishness was almost impossible to bear. Times when the elder son has said: "Leave 'Dad' and I'll help you." But the mother's reply has been one to put him to shame. "We are a family, my son. Your father needs our trust in him and our courage. He is ours and we his. Never would there be gain by such a step. If you are not man enough to help me now you would not help me then."

"Yes, I have to live in the future when I

can't live happily in the present," she says.

She often says, "Well, wasn't it lucky 'twas *me* that had all this to do. I found my place in the world. I guess everything comes out the best for me, even if sometimes I can't tell for a moment which way to turn."

She is small of stature, plain of face, has no "shape." Yet those merry, blue eyes, with their kind, thoughtful look and that myriad of wrinkles around the eyes and mouth, which can only be made from continual smiles, makes one forget everything but her personality.

She firmly believes that all she has to do is to fit into her own mold, filling in every corner, packing it down hard, just making perfect her brick, so it will fit into the great building of life. "I am just as thankful as I can be the good Lord gave me this chance. Mr. ——— needed me, and I seem to be the only one who could have done it."

Success! you say. Well you can judge for yourself.—MARGARET ROCHE.

#### *Success Letter 363.*

My idea of a successful man or woman is one who gains and keeps friends, who has the respect and love of those nearest, and who is sincerely missed when gone. A mother who has brought up a family of children to lead useful, honest lives, who has ministered to the poor and the rich, one to whom no one hesitates to go for advice or comfort—is she not a success? A woman may be a successful club manager, but if her own children are neglected, her house not kept in order, is she a success? The capacity for friendship, the power which attracts little children, these make up success.—H. F. B.

**THE \$5.00 CASH PRIZE** for the most helpful letter during the six months (Feb. 1911, to July, 1911, inclusive) is awarded to C. G. B., who wrote Success Letter No. 323 in May *Nautilus*. We will send the prize when we hear from the winner.—C. H. S.

**THE PRIZE WINNER** for December is Helen M. Bonhion, who wrote Success Letter No. 358. Whenever you are inclined to confuse success with happiness read this letter, and get into the spirit of it, and you will soon have both! We shall be pleased to send the two subscriptions wherever the winner may direct.—C. H. S.





"Oh, wad some power the giftie gie us  
To see oursel's as ithers see us;  
It wad frae mony a blunder free us,  
and foolish notion."

A DEPARTMENT OF  
CONSULTATION AND SUGGESTION.  
CONDUCTED BY ELIZABETH TOWNE.

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Midge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blessed?  
ELIZABETH TOWNE.

J. R. C.—If you have tried all sorts of things for rheumatism and still have it, change your diet, completely and totally. Use full breathing exercises, outdoor living, oceans of pure water inside and out. If you have been eating meat cut out meat and live on a vegetarian diet for a time. See that you keep your bowels open. The same treatment is good for foul breath or anything else that is ailing you. This in addition to faithful and persistent practice of New Thought.

Q. R.—The only hope I can see for you lies in developing your own self to such a degree that you will attract the respect and admiration and love of your husband. If he has already gone over to some other woman you will have to depend upon yourself. And only by developing the latent powers within you can you take care of yourself and make yourself the splendid healthful woman and mother that can command the admiration and love of any man. Then you may be able to get him back—if you still want him! As to the woman "letting him go" she has no more power to hold him than you had, unless she is the sort of woman who makes such a strong appeal to him that he doesn't want to leave her. But the woman who develops the BEST which is in herself is certain to grow stronger and wiser and more attractive as the years go by, and it is she who like the tortoise gets there in the end—if she wants to. Her attractive power waxes with every year, because she expresses more and more of the desirable with every year. The wife who can keep her head—and her feet—and keep on growing can win in the end against any butterfly attraction that ever came down the pike. It all depends upon what she

expresses from day to day, whether she keeps on loving and wanting the man who has gone astray. It is a question of choice on your part, a succession of choices every hour of every day of your life. Choose the highest and live for it, and all material things including admiration and love will follow. Be still and know.

A. P.—Take several vacations every day! No woman can keep well who spends no time in the cultivation of her higher nature. Take at least two hours every day, out of the busy parts of the day, for rest and the reading of good books, full breathing exercises, affirmations, etc. Don't curtail your sleep in order to do it! See that you get a rest in the middle of the day, after you have eaten your noon meal. Take at least a half hour at that time for being perfectly quiet and alone. Oh, don't tell me you can't! If you keep on at the present rate you will be sick in bed and then where will the "can't" be? Take command of yourself NOW. Command your time and your energies NOW. Break your work up by two or three or four-half-hour or hour vacations every day, and do it NOW. Otherwise you will go to bed bye and bye and take your vacations all in a bunch, with a doctor and a nurse in attendance. You don't have to do all the work you are doing. If you didn't do it somebody else would. Let somebody else carry some of those pails of swill to the pigs. Don't say "can't." You have got to do it some time. Do it now and save trouble for the future. Read New Thought, and practice with a will. Use full breathing exercises while lying flat on your back. The best thing you could do would be to go off and take a vacation. And another very important thing is to see that you have some social and mental life in the community. If there isn't a women's club or better still a men-and-women's club that you can go to every week, then start one yourself. You need it. Every woman needs it. No woman can live unto herself and her family alone, without following the straight road to the hospital or the insane asylum. And every woman has power within herself to create a mental and social life for herself, to so order her work that it will not take up all her time and energy. Wake up and take command!



## Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.  
Would you be healed? Speak health to the world.  
Would you be loved? Speak love to the world.  
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

### Key Thought for Daily Meditation

*The other terror that  
scares us from self trust  
is our consistency; a reverence  
for our past act or  
work.*

—Emerson.



*Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.*

Women's Clubs of New Jersey seek a saner fashion in dress, the abolition of false hair and puffs, a curtailment in the length of the hat-pin, and, above all, a saner Christmas. We want a uniform plan of dress and we strenuously object to the sweeping changes of fashion that say you must wear one kind of a dress one year and another the next. We want reforms that will enable a woman to wear the same dress next summer that she did this summer, and not always be a constant drain on her husband's finances. Woman should by this time be in a state of revolution against the outrages fashions dictated to them.—FRANK LESLIE'S.

John Muir, in his new book, "My First Summer in the Sierras," relates a curious instance of telepathy. He spent the summer of 1869 in the beautiful wilderness around the Yosemite Valley. One day he was busily sketching on the North Dome, when suddenly he became possessed with the notion that his friend Professor J. D. Butler, of the University of Wisconsin, was below him in the valley. He jumped up, full of the idea of meeting him, being almost as much startled as if some one had unexpectedly touched him and made him look up. Instantly he went running down the slope and along the brink of the valley, looking for a way to the bottom, feeling drawn irresistibly.

Gradually his common sense convinced him that he could not possibly reach the hotel until after everybody would be asleep for the night. He therefore compelled himself to stop, but the next day he went into the valley and found that Professor Butler had arrived the evening before, unexpected by anybody. He had been four or five miles distant at the moment, when Mr. Muir was so suddenly apprised of his presence.

"He had just entered the valley by way of the Coulterville trail," says the author, "and was coming past El Capitan when his presence struck me. Had he then looked toward the North Dome with a good glass he might have seen me jump up from my work and run toward him. This seems the one well defined marvel of my life of the kind called supernatural."—*Chicago News*.



## LITTLE VISITS

A Cozy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

### A Whittier Poem and a Creed:—

In the November number you ask if any of your readers can give the name of the author of the lines quoted by "HOPE." John Greenleaf Whittier is the author. My version has an added line; I presume to quote it:

"By thine own soul's law learn to live;  
And if men thwart thee, take no heed,  
And if men hate thee, have no care,  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy prayer  
And claim no crown they will not give."  
May I offer a creed that I am trying to live up to. You perhaps may think it merits repetition.

"I will not speak an unkind word today,  
From the sun's bright rising until it sets,  
Nor in the mystic darkness of the night.  
I will not bear a tale from house to house,  
Perchance to wound a heart already sad.  
Nor shall a thoughtless word escape my lips  
To those I love; nor will I part from them  
In anger, knowing that the tragedies  
Of today may bring oblivion to ears  
That never more can know my heart's remorse.

I will live in harmony with the great  
Universe and all that breathe therein,  
Trying to make them glad that I was born,  
Thus will I be at peace with my true self."  
—I. C. T., San Francisco.

### Items of Interest from the New England Federation of New Thought Centers:—

The semi-annual conference of the New England Federation of New Thought Centers was invited by the Portland Metaphysical Club to meet in that city November 8 and 9. The invitation was accepted and its realization was most profitable and delightful.

Hospitality and good cheer greeted the visiting delegates, while the audience hall filled to overflowing attested to the interest of Portland citizens in the messages our Federation had for them.

There were four sessions, first being a business meeting; second, the delegates interchange, closing with a lecture by the Rev. Lucy C. McGee of Boston; third, evening lecture by the Rev. Dewitt T. Van Doren of Norwalk, Conn. An informal parlor session was held Thursday morning. The beautiful hall was tastefully decorated with many chrysanthemums and the music so appropriately arranged was rendered with taste, which added greatly to the program.

A rising vote of appreciation was tendered the Portland Club for the detail of their planning, which gave such an attractive environment to our conference.

The Portland papers reported our lectures and some good editorials were sent out regarding our work from an editor's standpoint.

The next Federation of New Thought circles will be held in Boston the latter part of March, the exact date is not yet decided.

As the president of this fraternal partnership, it is my earnest desire that every center, large and small, which reads this little glimpse of our new co-operation and which is now recorded in this new federation will realize that they are a *missing link* in our *unified strength* and join with us before we meet again.

There is very little for each circle to give and yet that little from the many makes the federation a great success, but there is *much* for them to receive.

It will be my pleasure to correspond with any desiring information.

Yours in the bonds of fraternal affection.—  
SARA G. M. LA VAKE, President New England Federation New Thought Centers, Brookline, Mass.

### Work for World Peace:—

I am promoting a white ribbon league of a new kind—a pledge to work daily for world peace to promote thoughts of peace, and each one wear at all times a white ribbon large enough to be seen with the pen inscription, "For World Peace," and let men pledge themselves not to carry arms or engage in war.

How many *Nautilus* readers will join this movement? All who are in favor, purchase white ribbon six inches long, one and one-half wide, and with your own hand and pen dot the words, "For World Peace." Put the badge on your children as they go to school, and see that it is there each and every day. Talk about Peace on Earth and Good Will toward all men.

Demand the principle of Brotherhood in all places and discourage the system of "Jew-ing down" in marketing and of running after a chance to "get something for nothing"—stick to your one price merchant and dealing and help to make that price right. Get down to a system of Producers' Market Association and Consumers' Leagues to make a statement of demand to be furnished direct from the producer.

Let the producer learn how to put his supplies in the market with a guarantee pack, such as Hood River requires of her apple growers, and let the buying housewife learn how much she requires for her kitchen, and the problem of cheaper living will be partly solved.

It is necessary to corner the Wall street speculator before we can have World Peace, for they are the Gods of War.

Women have entered the battle for human liberty and justice, and any group of Money Kings or War Gods will find that the Women of the world are a power greater than their guns, for we will take away the man behind the gun and give him industrial liberty and the love of good and pure women.

(Continued on Page 64.)



## Works Without Faith

Faith Came After the Works Had Laid the Foundation.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in packages.

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**

*(Continued from Page 63.)*

Will you ask your readers to join this movement?—MRS. GEORGE T. CARLEY, Portland, Ore., care Valley Hotel.

*The Loose Screw:—*

In 1909 the total weight of all paid second-class matter was 723,233,182 pounds.

In 1911 it had increased to 893,309,893 pounds, an increase of 170,076,711 pounds.

*Now See What Happened.*

There was a deficit in 1909 of \$17,441,719; 1911 shows a surplus of \$219,118.12.

What became of the 170,076,711 pounds of second-class matter alleged to have cost 9 2-3 cents a pound, or a total of \$16,440,351?

Adding this to the deficit of 1909, also adding the surplus of 1911, we have \$34,101,191 as a gain in the net postal revenues for the two years.

No possible satisfactory explanation has been, or can be made, of this enormous betterment of postal finances without giving the principle credit to the 170,076,711 pounds of new second-class matter.

*Then Again—*

The sale of stamps, stamped envelopes and wrappers and postal cards in 1909 amounted to \$184,967,815.46, and in 1911 it had increased to \$213,666,348.47, a gain of \$28,698,533.01.

No possible satisfactory explanation has been, or can be made, for the tremendous increase in the sale of stamps, etc., without giving the principal credit to the 170,076,711 pounds of new second-class matter.

If second-class matter really costs 9 2-3 cents a pound, then for 1911 alone it must have cost \$86,353,289.65.

*Did It?—*

The Pennsylvania Railroad carries daily newspapers under contract, by fast passenger trains over its lines, to any point within the radius of 1,000 miles, at a 1-4 of a cent a pound.

The Pennsylvania Railroad therefore would at this rate, carry 893,309,893 pounds for \$2,233,274.73, while it is alleged to have cost the Government \$86,353,289.65 for a shorter average distance.

The express companies charge 1-2 cent a pound within a radius of 500 miles, half of which they pay to the railroad, are glad to get the business, and pay enormous dividends.

The difference between the rate the Pennsylvania Railroad charges for carrying newspapers, if applied to the 893,309,893 pounds of second-class matter, and the amount it is alleged to cost the Government, amounts to \$81,906,740.19.

By reason of the enormous amount of cash received for stamped mail, registered letters, money orders, etc., which is derived directly, remotely, and accumulatively from the second-class, fairly estimated to be 75 per cent of the whole, and for which it is erroneously denied



credit, the latter is by far more profitable than any other.

Is there not a screw loose somewhere in the calculation of 9 2-3 cents a pound as the cost of second-class matter?

*There is:—*

It is time the screw was tightened up or the machine may go all to pieces.—WILMER ATKINSON.

*The First Great Cause:—*

To the university student from West Virginia, I wish to say that I am not trying to criticise his creed, but merely wish to state wherein we differ.

In regard to the First Great Cause: As there was no beginning there could be no first. If we think of a beginning, we must think of it proceeding from something else, and thus set up a new Absolute and so on *ad infinitum*. It must be a causeless cause.

As to the difference between man and brute, the brute has spirit too, but has not passed through the stages of evolution as man has and is not conscious. All existence, conscious or unconscious, is an emanation from one being; the spirit of man is not a small portion of God. As the Absolute is indivisible, it is everything. There is nothing outside of it. How, then, can it be divided? We use the term, "portion of," relatively because we only see a portion, and cannot see the Absolute. Yet every so-called part is in touch with every other part and the Whole. All is one. One can become the equal of Christ, it is true, but only by going through many stages of evolution. We will all be like him in time.

The mind is one of the great manifestations of the Spirit. The mind is manifested in the lower animals; in the highest forms of life the mind is thrown off.

I cannot think that we lose our identity after death. By stages of evolution we work our way into higher and higher forms of life, until in the end we are taken unto the Absolute, not in the form of being thrown into the melting pot, but in the sense of having a consciousness of the Absolute and realizing oneness with it.—A COLUMBUS OHIO GENT.

*A Story of Success:—*

Once when I was a young girl I stood for a few minutes on a mountain side in Europe, with a young man, waiting for the rest of our party to reach us, when suddenly he began to tell me how a book he had read some years previously had opened his eyes to the possi-

## The Little Widow

A Mighty Good Sort of Neighbor to Have.

"A little widow, a neighbor of mine, persuaded me to try Grape-Nuts when my stomach was so weak that it would not retain food of any other kind," writes a grateful woman, from San Bernardino Co., Cal.

"I had been ill and confined to my bed with fever and nervous prostration for three long months after the birth of my second boy. We were in despair until the little widow's advice brought relief.

"I liked Grape-Nuts food from the beginning, and in an incredibly short time it gave me such strength that I was able to leave my bed and enjoy my three good meals a day. In 2 months my weight increased from 95 to 113 pounds, my nerves had steadied down and I felt ready for anything. My neighbors were amazed to see me gain so rapidly, and still more so when they heard that Grape-Nuts alone had brought the change.

"My 4-year-old boy had eczema very bad last spring and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts, which he relished at once. He improved from the beginning, the eczema disappeared and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in packages. "There's a reason."

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**

bilities of life and had been the means of making him over from a lazy boy to a persevering one. The book, he said, was Smiles "Self Help."

The incident apparently passed from my mind until some ten years later when I was married and living in an American city. Next door to me there lived a boy of fifteen still going to a public school. His entire spare time seemed to be taken up with reading dime novels and annoying an old woman who was irritable and eccentric. He stayed out of school a great deal to waste his time with a gang of troublesome boys all intent on mischief.

I felt sorry for the boy thus wasting his young days, but I did not know how to aid



him. Suddenly the scene on the mountain side and the face of the earnest young man came distinctly before me and I at once determined to buy a copy of Smiles' "Self Help," and present it to the boy.

I did so and the youth seemed both astonished and pleased. In a few days his mother said: "Arthur stays up till midnight reading that book you gave him. I can't get him off to bed. He has said nearly every night he wondered what made you buy it for him." In a short time he was through public school. He ceased to go around with the gang. He attended night school and got working papers. He got a job in a factory. He joined the Y. M. C. A. He was never late at his work and never absent from it. He steadily made his way at the factory from the lowest job in it to be its manager. He married a good young woman and gave a kind home to her widowed mother. He lectured to boys in a simple manly way on Sundays and influenced many boys at the Y. M. C. A.

At length a new factory was in course of erection and a partnership was offered him in it. He gladly accepted it giving the best in him for payment. The factory has kept increasing in size and in numbers employed therein. He now owns a beautiful home. Is an earnest worker among boys. Is a considerate and kind employer. His house is a mecca for many on account of the peace found in it. Is that not the best of Success? Can you wonder that I also am glad?—SAPIENTA.

#### *To Dye or Not to Dye:—*

To dye or not to dye, ah, that's the question! Well, I should say it was when it has come to be a fact as stated by Henry S. Oppenheimer, just before committing suicide that: "When a man shows gray hair his services are not wanted, and even if accepted, he is relegated to the rear."

Until lately there was a general impression that only women dreaded the coming of old age, but taking their jobs away from men—poor fellows—to give them to women and children is the solution of those seemingly untimely deaths we see around us every day.

Here, then, follows all the help I can give in the matter of hair dye. Two-thirds if not more of the middle aged women I know use the following recipe: Nitrate of silver, 75 grains; ammonia water, 1 ounce; alcohol, 3 ounces; water, 9 ounces. I think the water is distilled but am not sure. The hair of course is to be thoroughly washed before application. As far as I can learn it is entirely harmless, but great care must be taken that it touch not the hands or face or the stain will stay for several days unless washed off at once. A hair brush, tooth brush or piece of sponge can be used. If much other dye has been used and sometimes when not, it will make some of the hair red for a while, but that will wear away after a little while. A little vaseline or glycerine and rose water will hasten its departure. Glycerine with just rose water to cut it is fine for the hair. I

(Continued on Page 68.)



*In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.*

"The Real America in Romance," thirteen beautiful volumes, edited by Edwin Markham, author of "The Man With the Hoe," "Lincoln and Other Poems," etc. The publication of these books marks a new era in the study of the history of our country. "The Real America in Romance" is a product of the latest ideas in education. It is the Froebel idea expanded and applied to history, making its study a pleasure and recreation. The central idea in Froebel's educational scheme was the value of interest, and the use of recreation for educational purposes. That which interests us leaves a strong impression upon the mind. An array of dry and barren facts on the contrary makes but a slight impression which is soon effaced.

These truths were impressed upon the mind of the man who is responsible for this work in a most interesting way. He was then a professor of history and literature in a Western college and had among his students a number of children of Scottish parentage. He observed that while they were perfectly familiar with the history of Scotland, they knew little or nothing of American history, and yet they had never studied Scottish history as such. What they knew of the subject came from reading the Waverley novels of Sir Walter Scott. Coming to them in the form of fascinating romance, the chief facts in Scotch history had been indelibly impressed upon their minds. The professor of history and literature was greatly impressed by his discovery. He thought the matter over and discussed it with other educators, with the result that he gave his life to the production of a series of romances which should embody all the chief events in American history. The story telling art has been used to tell the true story of America's four hundred years of development. The greatest care has been exercised to make every historical statement authentic. The very complete index at the end of each volume enables the reader to readily distinguish all that which is purely historical and that which has been added in the way of romantic setting. While each of the thirteen volumes is complete in itself yet all are skillfully connected into one unbroken series extending over four hundred years and forming as it were a great serial story. This is the first great complete history of any country to be presented in the form of romance.

For particulars concerning these books ad-

(Continued on Page 70.)



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**Radiate Health** so that every one with whom you come in contact is permeated with your strong spirit, your wholesome personality—feels better in body and mind for your very presence.

**Be Attractive**—well groomed.

**Improve Your Figure**—in other words, be at your best. You wield a stronger influence for good, for education, for wholesome right living, if you are attractive and well, graceful and well poised—upright in body as well as in mind—and you are happier.

I want to help every woman to realize that her health lies, to a degree, in her own hands, and that she can reach her ideal in figure and poise.

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I think I do not exaggerate when I say I have corrected more **Chronic Ailments** and built up and reduced more women during the past nine years than any ten physicians—the best physicians are my friends—their wives and daughters are my pupils.

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(Continued from Page 66.)

have always heard vaseline was good to darken hair and make it grow.

I have seen foreign women wind a shoe string (they called it a fong) around their hair and make it as tight as they could, and then pull the hair until you would think it was coming out by the ends. But it did not, and these women all had dark, splendid long hair. I have a neighbor, 82, with scarcely a gray hair in her splendid pug of rich, dark brown hair, that reaches down to her waist line. Her mother died at ninety with scarcely a gray hair in her head, which was a decided black. Both women like all the women of their family use the fong and all have beautiful hair. So Macfadden's idea of pulling the hair may be a good one.

General vigor of body ought to have good hair as a concomitant. Since thoughts are things and they can increase or decrease the vigor of the body, who shall say they do not, more or less influence the quality, condition and growth of hair? It is well established in dentistry that thought wields quite an influence on the condition of the teeth. If it is true that the condition of our teeth and our hair depends on the kind of thoughts we hold isn't it time we ALL knew it instead of only a favored few being so informed.

Blanch Willis Howard says in her artistic novel, "Gwen," that warm moisture is good

(Continued on Page 72.)

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(Signed)  
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(Continued from Page 66.)

dress William H. Wise & Co., Publishers, 39 South State street, Chicago.

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(Continued on Page 74.)

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(Continued from Page 68.)

for the hair. That the most excellent quality and quantity of the beautiful hair of the women of Brittany was owing to their wearing caps day and night. Macfadden on the contrary believes in air and plenty of it.

I have heard kerosene oil was good to darken the hair and make it grow but brought on heart disease and so this remedy would be worse than the disease. Does any reader know if such is the case? I never knew of anyone using it so only know what I have heard. If New Thought will heal diseased lungs, also tumors and cancers, etc., etc., why would it not help fading or faded hair regain and hold its color? Has any *Nautilus* reader had experience along this line? Now while the Co-operative Commonwealth is at our doors knocking for admission, which will bring heaven on earth in the form of jobs for everybody, let us *Nautilists* do what we can in keeping the hair of our fellowmen of such color as the getting and holding of a job in this, our day, necessitates.—UNZ FEMME.

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(Continued from Page 70.)

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(Continued on Page 80.)



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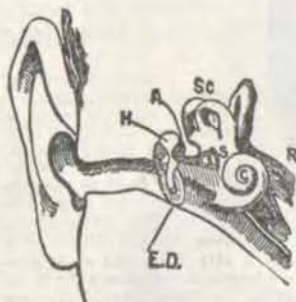
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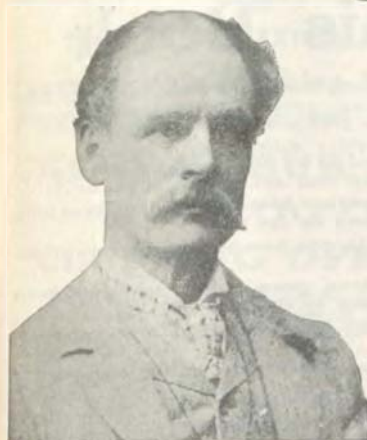
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### TABLE OF CONTENTS

1. HEALTH FROM WITHIN.—The Right Mental Attitude in which to Seek Health.
2. THE AWAKENING OF THE SOUL.—Cosmic Consciousness—The Awakening of the Mind as from a Hypnotic Sleep.
3. WILL, LOVE AND WORK.—How to Get Best Results from Work.
4. OBSESSED BY AN IDEA.—Undesirable Mental Visitors—How to Get Rid of Them.
5. LIVE WILLS AND DEAD WILLS.—Real Will Power—How Gained.
6. THE VOICE OF LIFE.
7. NON-ATTACHMENT.—First Lesson the Occult Student Learns.
8. THE WOMAN—THE MAN.—Marriage and Its By-Products.
9. HARMONY IN THE HOUSE.—Love is Creative—Harmony Should be Guarded and Developed—How Husband and Wife May Live in Harmony.
10. WORDS AND HEALTH.
11. ENVIRONMENT.
12. HOW TO ESTABLISH HEALTH AND HARMONY.
13. THE SUPREME RULER.
14. HOW NEW THOUGHT HELPS ONE.—No Magical Processes in Nature—Working With Nature Produces Wonderful Results—Acquire Poise.
15. THE POWER OF IMAGINATION.
16. HEALTH, HAPPINESS AND BUSY HANDS.
17. TO MAKE YOURSELF VALUABLE.
18. PRACTICAL SELF-BEING.—Your Own Healer—Speak the Word of Health for Yourself.
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IV. Consciousness.	XIX. The Emotions and Happiness.
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VI. Perception.	XXI. Conception.
VII. Memory.	XXII. Classes of Concepts.
VIII. Memory (Continued).	XXIII. Judgments.
IX. Imagination.	XXIV. Primary Laws of Thought.
X. The Feelings.	XXV. Reasoning.
XI. The Emotions.	XXVI. Inductive Reasoning.
XII. The Instinctive Emotions.	XXVII. Deductive Reasoning.
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